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Unity

S

xhaustible Substance

enevieve Courtney Maurer

o Is Your Mother?

na Gatlin

INE DEVOTED TO CHRISTIAN HEALING

The perfection of the Christ mind is now formed in my mind and made manifest in my body.

Use from May 20 to June 19

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

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Inexhaustible Substance

The Right Use of Substan

By GENEVIEVE COURTNEY MAURER

A plentiful supply depends upon an inner consciousness of plenty

God substance is the one source of all good, of all wealth, of all prosperity, of all supply

The only way to be assured of plentiful supply at all times is to rise above conditions to the conscious use of the one God substance

OUR GREAT, PRESENT NEED is to understand cle the unfailing and complete availability to of ever-present, unlimited substance.

Mankind is everywhere striving to understand there can be scarcity in the midst of abundance famine side by side with feasting. Schemes and p innumerable are being suggested as panaceas for parent conditions of lack. Doubtless some of t ideas, or similar ones, will be adopted here and t and put into operation. Indeed, this world-wide terest in economic salvation marks an intriguing in race unfoldment. For the first time in reco history man is looking upon himself as a being of value to himself and to the world and as such enti to use all the good that is so evidently present. As elevates his estimate of himself the world begins to flect his attitude, and the race goes about its busi of trying to improve man's lot. As evidence of changed attitude, we find the thought of the world p nant with countless plans to enrich the substanc man's life.

But regardless of whatever outer remedial meas are suggested or put into practice, this race proble

ply will never be solved until man as an individual ciously sees and uses the universal substance of God he real supply of the universe.

The true and right key to prosperity lies in knowing there is an unlimited substance on which man can ays draw and instantly be fully supplied whether need be a full larder, riches for his mind, or food his starving soul.

This God substance is the one source of all good, ll wealth, of all prosperity, of all supply. It is the substance that knows no death, no inequality, no nishing, no need that it cannot fill. This substance this alone is the the only substance that man ever s to touch in order to experience good as bounty. ndeed, the substance of God is blessed and bound- plenty. Lavish abundance is its nature. Con- ously it fills everything, visible and invisible, to an lowing fullness. It is ever pouring, pouring, pour- its inexhaustible supply of riches in, upon, and igh mankind.

T IS MAN IN GENERAL going to this unfailing, un- diminishing substance for his supply of good? No, eems to be running everywhere else. Yet if he d only stop his outer seeking and would hold up mall cup of his desires to the universal God sub- e, he would find it constantly filled, brimful, with present, eternal good.

o be sure, a few people are consciously doing this thing, and these few are being abundantly sup- blessed, and sustained with the true wealth of the r. But the vast majority, pitiable in their dis- are still looking to evident and known means, such come through individual industry or supply gh massed pressure upon the government.

nder our social system we need money or its alent. It is intended as a tool or instrument of living, and it is right that we should have all s that we need in as great a quantity and variety need them for our ease and comfort. However,

we maintain that neither individual work nor legi
tion for money in the world of effects will solve
problem of man's supply, for what is necessary is
inner adjustment of real supply within the indivic
consciousness. Just as long as man continues to beli
lack possible or regards his prosperity as a thing
pendent upon outer circumstances, he will continu
experience want.

A plentiful supply depends upon an inner conscic
ness of plenty. Unless man rids himself of his c
sciousness of want, lack will continue to be manif
Limitation in all its forms of expression will cease
tirely when he lifts his consciousness to the hei
where he recognizes and begins to use the one ir
haustible substance of all good that is available to ev
child of God.

WITHIN RECENT YEARS, as the race has kept its
sion steadily on outer expression, we have
nessed an abundance of products along with a lack
money to buy them. By centering our attention on
need of money we may experience an abundance
money and a scarcity of products. Unfailing suppl
our desire.

A salary, a pension, or an assured income does
give one the supply or prosperity consciousness. M
people who receive large salaries or sizable incor
from other sources live beyond their means; theref
they feel poor. Pensions are often more binding to
soul of the recipient than they are freeing. Becaus
their slavish dependence upon the monthly stipe
some have found that certain illnesses and infirmi
have grown upon them barnaclelike, and it has t
become an obstacle to the rousing of the whole, perf
inner man within them.

Wealth that is free from strings of depende
reaching to outer conditions—the "whims of the bo
economic upheavals, and political changes—is w
man now wants and always has wanted, if he but r

l it. He will want it forever, but he will not experi-
e its possession until he comes into the realization
t there is an absolutely free wealth to which he al-
rs has instant access within himself, which he can
upon at will, and which will serve him in whatso-
r he desires.

When man realizes that the universal substance is
only real source of wealth there is, he will laugh
know that throughout all the years—even though
believed that the meager supply he obtained came
ough the work he did, the investments he made, or
strings he pulled"—he was nevertheless using this
same substance, which provides for man as scantily
bundantly as he desires.

E ONLY WAY TO BE ASSURED of plentiful supply at
ll times is to rise above conditions to the conscious
of the one God substance, which is never affected
onditions. The "waiting adequate," Emma Curtis
kins called it, because it is ever-present, waiting
nan to recognize its availability and use it, and be-
e it is adequate to every demand that man may
e upon it.

By individually lifting up our consciousness we can
this understanding. As we raise it above the per-
l plane to that high level where we can glimpse the
substance, we hear the Christ saying within us, "I,
be lifted up from the earth, will draw all men unto
lf." So we know that with the raising of the in-
ual consciousness the thought of supply of the
e race is lifted. The betterment of the condition
nkind is related to and interwoven with the aware-
of man as an individual. Therefore the first con-
of every one who desires the improvement of the
should be the lifting of his own thought; for each
s elevated consciousness of true supply brings
around him to a nearer understanding of the one
ance. Also, as we keep our vision firmly fixed
the one source of all good, a true and powerful

idea of the reality of this universal substance may f through to us. We may thus become the instrum for the transmission of a great idea that will rel the race into the awakened awareness of the or presence of its inexhaustible resource.

NONE OF US WANTS an abstract idea of God substa —too many of us already have only that. desire a practical working plan for making use at of this everywhere "waiting adequate" in our ac daily living.

Let us examine our present individual conscious of supply and see how nearly it accords with the or right use of substance.

The dominant interest of every individual is tured forth in those things which he has molded ou the substance of his thought. Many of us have ch our thought material, our life substance, in a m more haphazard and accidental manner than we sh employ in selecting a garment or a meal. By an partial investigation of the material that we have as the basis of our present life we shall recogniz both general and particular ways which of our i concerning substance need lifting.

We take a pencil and four sheets of paper. At head of each sheet we write, "What use have I m of divine substance in my life?" Page one relate "my thoughts," page two to "my desires," page t to "my surrounding world" (environment, far household, and so on), and page four to "my God

Having on these pages listed everything— which is obviously good as well as that which is parently bad—we look at our lists in an impers way. Then let us ask, "What use do I desire to m of divine substance in my life?"

Certainly I should choose something that will dure, that will grow larger and better, that will sus me completely and victoriously in every situation may arise, that will lift me higher, and that will b my complete freedom closer to me.

'E TURN BACK TO OUR LISTS and we question each item that appears to play a prominent part in our

lothes? Will clothes sustain me when I want un-anding?

ood? Will food sustain me when my need is peace?

helter? Will shelter sustain me when my need is

ducation? Will education sustain me when my is health?

Ioney? Will money sustain me when my need is ?

leasure? Will pleasure sustain me when my need cessaries?

ride of family? Will family achievements sustain hen my need is life?

riends? Will friends sustain me when my need d?

hese things are good and serve their purpose, but do not always satisfy. Hence they should be the ental things in our expression and should not be hief objects of attention in the individual con-sness. These things are mere symbols of the er and enduring reality contained within them. We t say that these outer expressions of inner sub-e are but the frame to the picture of the life more lant that each of us is painting. Therefore let us e our best effort beginning with first and most con-ated thought to giving the picture depth, char- and meaning.

E CAN TAKE ON meaning and beauty only when we raw deeply on divine substance. The axiom "We se only as high as our source" may be applied to lation to substance also. If the things that go to up the substance of our life are shallow, so too is staining power contained within that substance. here is only one substance that sustains us always our needs. Looking steadily toward this inex-ble substance, we draw forth from it the uni-

versal qualities of strength, courage, life, joy, h
supply, peace, beauty, and wisdom. Perfect u
standing of its reality and availability releases i
pression the sustenance that we require wheneve
are confronted with any need. Both the demands
upon God substance and the means of meeting
are inexhaustible. We demand; substance fills,
fulfills.

We lay aside limiting, personal views and the C
in us chooses wisely the new substance of our
Knowing that the things that we constantly look to
become obedient to us, the Christ purposely choos
our substance that which will deliver us instantly
we speak His word of command to it. As the subs
suitable for the life of God's child He selects that
endures forever, that which blesses and heals
touches, that which never vanishes but grows sw
and richer with loving use, that which pulses fo
with joy, peace, harmony, love, and understanding
good which is unconditionally worth being and h
eternally as ours.

NOW THAT THE CHRIST IN US has revised our
in the light of His higher vision, let us be su
keep these Christ-dictated ideas so close at hand
we may read them as divine reminders several
a day.

At the top of each list of good that is ours, we

*Indwelling Christ, divinely establish the Tru
me.*

*May my consciousness of Your presence as
stance be deepened and expanded constantly.*

*Make me realize that the entire substance
life is good.*

*May all my ideas of substance be entirely
and inseparably merged with the reality of the
haustible substance of God.*

Now you can list all the incidental desires for
that divine intelligence has revealed to you as

to express. Fill your entries full of strong words
ptive of good:

*ou, Christ, will find for me the home that is per-
a comfort, convenience, size, location, cost, and
bility; and I shall recognize it and have it.
gh You, I am forever aware of my true good.*

: NOTE—This is the first of a series of eight articles by
ss Courtney Mayer to appear under the title "Inex-
e Substance." The second of the series will appear in
NITY.

Signs of Spring

By MAY REUTHER

Christ expressed in leaf and tree,
Christ expressed on hill and lea,
Christ expressed in bud and flower,
Christ expressed in ev'ry shower,
Christ expressed in cloud and sun,
Christ expressed where streamlets run,
Christ expressed in breezes cool,
Christ expressed in placid pool,
Christ expressed in all I see—
Christ expressed in you and me,
Christ expressed in stars aloft,
Christ expressed in moonshine soft,
Christ expressed in peaceful night,
Christ expressed till morning light,
Christ expressed in children's play,
Christ expressed all through the day,
Surely these are signs of spring:
Christ expressed in everything!

Who Is Your Mother

By DANA GATLIN

The one who bore you, tended you, tried to guid
you, toiled for you and sacrificed for you, and wh
could be counted on, though every one else in th
world should fail, to stick to you through thic
and thin

WHO IS YOUR MOTHER? Have you a mother of your very own? And if you have, just does she mean to you? I realize that questions may sound rather simple and absurd to

But "mother" is one of the most beautiful w in our language, one of the most beautiful, in its va forms, in any language. Just what does the word m to you?

Does it mean love? For the mother love, in its derness, steadfastness, and power of self-sacrific universally considered the highest expression of man love; closest to the divine, which is steadfast tender beyond our human reckoning, but which selfless (as mortals conceive of "self") that it ha regard whatsoever to aught that is unlike the harm and beauty flowing forever from the great Fathe all, the inviolable harmony and indestructible be that He sees forever expressing itself in His chil

I have had letters from readers of my Truth art saying that I must have received some special g revelation of God's presence and power, asking h attained to this revelation, and asking counsel a how they also might attain it. This abrupt switc to the subject of divine revelation may seem a fa from the subject of this particular article. But li

I know a woman who had received a marv healing from prayer and the ministrations of S Unity. She was grateful, was trying to be faithf

to be faithful in all the aspects of her daily living. she had physical backsets, several of them, very ul. They would come upon her suddenly, and ondered why. She realized she shouldn't do this, only fastened the undesirable condition on her strongly, and the causes of it belonged in the anyhow. She tried to lift herself up into the t consciousness, where all is well, but the nagging and little nagging circumstances kept pulling her

cap the climax, as it seemed, right at this junc- ner mother wished to give a large family dinner. gatherings meant a great deal to the mother of der generation. The daughter dreaded the work onfusion, especially with her body organism act- n such an undependable manner, and privately ht her mother very inconsiderate. She said noth- d resolved to do her best, but that very morning d one of her "attacks." She went off for a mo- to pull herself together, trying to realize God's ce and transcendent power, trying to pray. Sud- through her mental and physical confusion the sprang out vividly "Neither do I condemn thee."

MINATION FLASHED through her mind like a streak lightning. Only it was gentler and infinitely , more pervasive and more beneficent than any- having to do with lightning, that sudden soft, glow that penetrated her mind and seemed to spreading through her whole being. In that sec- came to her just what she had been doing, se- and sometimes unwittingly, perhaps. But in the places of one's being is the worst possible place n unwise or ungodly thing, such as, for example, g out our infinite, infinitely loving Father with man limitations, prejudices, resentments, and

either do I condemn thee." She felt that it was Himself speaking to her, bringing her back to brance of Him and His ways, reminding her. It

had an instantly marvelous effect, smoothing awa soothing her tangled thoughts and jangling ende She just let His message seep through her, wi forgiving balm: God held no grudge against her, no fault. So neither must she find fault with any or anybody. Before she went back to the kitche took time to search out a prayer thought from *L Remedies.* She found this: *"The all-powerful mi Jesus Christ in me dissolves from my conscio every adverse thought, and I dwell in the love of I am not adverse to anybody or anything, and no is adverse to me. No resisting thought or feelin come upon me unawares, for the Lord is always me."*

After this she not only went back to the kitche helped prepare for the family festival, but she at erally of the festal viands that it always gave mother such joy to set out on such occasions and the "convalescent" had heretofore been thinking w throw her system into violent disorder, should sh dertake to eat them. She not only suffered no ill eff but knew she found the secret of conquering t "setbacks."

NOW, WHAT HAS this occurrence to do with an a for Mother's Day? Well, it happened that selfsame woman had given up her own home and l tive work in a distant city in order to be with widowed mother. The mother was getting on in y wasn't in good health, was much alone, and to daughter it had seemed that what she needed mo all was cheerful, loving companionship—a "pal." motives had been of the best, she had considered he strictly unselfish; but when one is rather consciou one's personal unselfishness, is one really being un ish, selfless?

Anyhow, the daughter had for some time bee cretly wondering whether she had not made a mis in leaving her own home and the set-up for her at what seemed the height of her material "succ

had seemed to her, looking back, that most of her ial misfortunes dated from that time, owing to her y's lack of understanding of the detached condi- necessary for her type of work, their demands on to put it crudely, their "selfishness," and so forth, o forth—until finally she had broken down. Or r, perhaps, she said to herself, until "they had n her down."

was this incident narrated above that suddenly d her eyes, made her perceive that the "family" iness and "maternal" selfishness she had been de- g was much closer home, in fact just her own onal" selfishness. This part of the matter was all ld to bother about, and that could be taken care of nply turning the bother over to God and letting dissolve it! The good part about the experience at she came out of it feeling wiser, more generous ving, strengthened. As a result her health began ving again, without so many of those inexplicable ks, her work began to pick up also, and, best of ue happiness, harmony, and love began to reign t home whither she had traveled from so far to other's pal."

rtainly light does sometimes break on us in curi- ays, doesn't it?

E. LOVE. LOVE. It seems that as we increase in ision and understanding, just about every good we can think of or imagine is all bound up in it, out from it; and that just about every problem we umanly conjure up or get ourselves enmeshed in e melted and dissolved and simply washed away y putting it in the path and mighty flow of that golden tide which knows no confusion, or stress, iness, or strain.

nply by putting ourselves in its path, in the path ine love and peace! Surrendering! And sur- ing every problem!

is sad that so much in the outer world, so much own perverse human devising serves to pull our

attention away from that changeless, golden in
Sadder still that some of the subtlest, trickiest, mo
sidious problems of our human living seem to aris
of our closest, most intimate human relationships
cause of the very closeness and intimacy of them,
haps. We don't like to be bound—or perhaps we
to be bound more than the other party to the rela
ship desires, or in a different way. It is true
"family life" is often far from being the happy,
monious, beautiful affair that it is idealistically
posed to be, that it should be. I don't know just w
or how the assumption of privilege was born, bu
are all prone to take out our moods, our frets,
crankiness on the family group; we save our best m
and tempers along with our best clothes for the pu
The little naggings and petty distempers that work
worst mischief we reserve for home. And it is cur
that those we love most are the very ones whom
hold in the greatest bondage to our personal will, w
we feel most privileged to criticize and condemn.

"FATHER . . . FORGIVE US our debts, as we also h
forgiven our debtors." This part of the Lo
Prayer, earnestly prayed daily, seems to me to c
the way for the best solution of those trickiest and m
involved of all our human problems, our family
home relationships.

I know a woman who had an extrem
loving, affectionate mother whose very love, wh
maternal concern had made her wish to plan
ery detail of her daughter's life, to know and share
help provide for every item. I am not claiming t
the mother showed wisdom. The daughter had gr
up under a sense of bondage, and it had got so that
veriest trifles would irritate and exasperate her w
her mother. There was constant friction between th
"I am glad I have no children!" I once heard her
claim. "I never want any children! I've seen
much of this vaunted mother love—the most sel
thing in the world!"

ıter, after her mother had passed on, she regretted ttitude, realizing she had missed a great oppor- ·. She had made her mother's last years unhappy er own petulance and resistance. Perhaps her er had missed an opportunity, too; but somehow reflection didn't give the daughter much comfort it was humanly too late.

once heard another woman say, "My mother was ld-fashioned, self-sacrificing type who simply l her life in her children, and now that we all have ome she has nothing left to fall back on. She is for- rying to help run my household and my children, f course my children resent it, and my husband re- it too. Mother is really my biggest problem, and veren't that I sort of have her on my conscience, e to move off some place where we wouldn't have her so often! Thank goodness, I'll never be that f mother! When my children leave home, I'll have outside interests and resources of my own—some- to carry on with!"

LL SHE? Hers is an admirable resolve, a worthy ne, if along with her "outside interests and re- es" she has developed a breadth of sympathy, un- nding, love, patience, and gratitude for benefits ed, which will help her to bridge that gap which when the children leave home. For one of the st human experiences, and one that must come to others irrevocably, in all places and walks of s the experience of loosing their children to life. eeling that they entertain for their own mother, eling that they have learned to sustain joyously, ully, and with a response of tenderness, will have ıt deal to do with the freedom, fearlessness, and m with which they pass on their own children. , how small-minded we can be, how wrapped up own interests and concerns of the moment, how e! Even those of us who think we are being lib- nd reasonably attentive and affectionate, and en- just! How often do you pause to reflect, as you

grow older and, as you think, wiser—so busy an
sorbed with all your preoccupations—what your m
has done for you. The mother who bore you, t
you when you were a helpless infant, tried to guid
as you were growing up—not always wisely, you
think from your later vantage, but always acco
to her own best precepts—who perhaps toiled fo
and sacrificed for you, and who could be counte
though every one else in the world should fail, to sti
you through thick and thin! It is not for nothing
the term "mother love" stands for what is highe
the world's conception of tenderness, loyalty,
rugged endurance.

"IF I WERE HANGED on the highest hill——"
know the poem. Proud of you if you climb,
sticking to you if you fall to the miry depths, Mo
and her loyalty is the surest human prop you will
know. Just what return do you make for that loya

"Honor thy father and thy mother" was one of
laws plainly given to the Israelites; and the prom
reward for the law obeyed was just as plain: "
thy days may be long." I sometimes think that in
filial piety lies the secret of the indestructibility of
Jewish race throughout the centuries of their wan
ing from country to country with no land to call t
own. It is the result of something in them that de
its staunchness from a racial loyalty to family and f
kindness, respect, and veneration for their parents

All great men have been loyal to their mother
voted to their mother. Historical examples coul
listed by the hundreds beginning with our own da
going back to Abraham Lincoln and George Washin
—going back to Jesus Christ. "Behold, thy moth
were among Jesus' last earthly words, spoken to
best-loved disciple, John. Perhaps here, through t
words and through the relationship that existed sp
ually as well as humanly between Jesus and the mo
of Jesus we can get some glimmering of what it is
makes mother love unique among all the varieties of

love; makes it so inexpressibly tender, so all-for-ng, so inviolable, so enduring and strong.

Something of this spiritual element seems to shine transfiguringly from the heroic statues in this land esenting the "Pioneer Mother"; a figure of a tender courageous, fearless-eyed mother, with a group of children clinging trustingly to her hand. How ld this country ever have been developed and the erness conquered, how would any frontier of prog-in the history of the world have been passed, with-the mothers who could love, who could be patient, could trust and serve?

OTHER LOVE! There is nothing else in the humanly manifest world quite like it. That is why in my ing paragraph I asked those rather absurd-sound-questions. Who is your mother? Just what does word "mother" mean to you?

Does it possibly mean cherishing some petty little vance or hurt? If so, drop it quickly, however you may have been feeling justified. Remember nstance narrated above of the woman who for a ent seemed to feel a glorious revelation of God; found renewed peace and healing simply through endering a private grievance she'd held half aware.

oes it mean making room, a bit grudgingly, in your life for remembrance of your mother? Or per-you feel you are more generous than this. You special trips to see her, you send her presents, end her special letters and telegrams on Christmas, er birthday, and on Mother's Day.

ut this isn't enough, not quite enough. Oh, that uld learn to surrender ourselves to the Father in

Jehovah is my light and my salvation.—PSALMS

ings, to let His Spirit flow through us, illumining, ening, and guiding us! As we seek to know God serve Him, little glimpses here and there keep

broadening our understanding and make our way m plain. In all our outer contacts, dealings, and relat ships we are shown that we should be more respons more trustful, more generous, more kind; try to let unhindered that mighty golden tide of love and bless which is the Father's supreme gift to us, thro Christ His Son, and trying to let it flow through us outward to every one upon whom His thought may r

MORE AND MORE, as we learn to surrender to t glorious, inner tide, we shall learn, together w Paul, that "the greatest of these is love." Love is mighty solvent. To each individual, according to own need, will be revealed the way in which he can se his own special message to his mother on this Mothe Day: a message that will go from his heart straight hers, proving to her that he hasn't forgotten, showi that he realizes that out of the billion odd mortals earth she was the one chosen to be his one and o mother, who transmitted to him the spark of life, w tended and cherished him when he needed tending a cherishing; and making clear somehow his own sou deep gratitude, appreciation, and devotion.

Mother love! It does hold in it the divine! Son how let Mother know—and not merely on Mother's D either—that you are able and willing to make a bit a return payment in kind: from your heart to her hea and all held in the great, loving heart of God. Try

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Finger Exercises

By MILDRED R. WHITE

ECENTLY A YOUNG WOMAN with a beautiful voice told me something of the necessity of practice. She said: "I have to 'vocalize' to high C in order et a full-rounded tone when I want to *sing* A." In anation she stressed the importance of trying to h in her daily exercises a few notes higher than ote she expected to sing with ease. When we comted on its being quite an accomplishment to reach even A, she shook her head and said, "But I In't make even F now. I'm out of practice. Oh, I shall be able again to sing several notes higher, first I must vocalize for hours, going as far as I ach time, and when the tones become full and sweet e 'rubber band' being stretched just a little more— hing out for a note a bit higher still, and so on, I can finally sing as high as I wish."

ecently a child was playing scales on the lovely d piano in her home, a heavy frown of discontent er face.

Oh, I wish Mrs. Manning would give me a real to play, instead of these old exercises."

he woman by her side opened a book, turned to a difficult selection, and played it through.

Oh, I should like to play that!" the girl cried.

uietly her elder pointed to certain passages in the , playing them separately, very slowly. They ded strangely like the exercises the child had just doing.

You see," she explained, "it takes a great deal of ice on these finger exercises to train all the coiating muscles of hands, eyes, and ears so that ually, when you are given a difficult piece to play, will be able to render it without error, and with ession and ease."

ARE YOU DISCOURAGED because you cannot seem demonstrate good? Have your circumstances spite of all your efforts to use Truth, remained ab the same? Do you sometimes think, "What good c it do to keep saying, *'God is my health,'* when I am in pain?" Do you feel that this affirming and deny is nothing but chromatic "scales," "finger exercis that have to be repeated so often that you become we of them?

But perhaps we are not yet in condition to pla "piece," to demonstrate. Possibly we have gone ye without doing any "exercises," and we need to lim up our mind to accept Truth, just as our musicians h to get their muscles unstiffened and our singers th vocal chords trained by hours of practice.

How do we convince our doubting nature of sor thing? By constant affirmation and reiteration of t same thing, do we not? *God is all good, life, love, w dom, power, and supply.* Repeating this stateme over and over from our first waking moments, duri our work and pleasure, straight through until we dr off to sleep at night, out loud where possible, silen otherwise, will impress that part of us which has tendency to be stiff and unbending in its doubting r luctance to accept Truth.

Every time we think a single thought a ti "groove" is formed in our brain. If we never aga repeat that thought, the indentation remains sligh But every repetition of it increases the impression u til it becomes so deeply and firmly fixed, so "set," th it is very easy for the mind to accept it instead of thought whose groove is but slight.

Therefore it behooves us to miss no opportunity add to the depth of the thought that God is our healt God is our supply, God is whatever it is that we ne most particularly!

A FRIEND OF THE WRITER'S had quite a few sma demonstrations of infinite abundance and son minor proofs of her oneness with health, but for

od of several months she seemed to get nowhere. e, affairs went along fairly well, but she wanted lo big things, help others. She began to feel that pite of her actual belief in what she was affirming, he was doing was saying the words, repeating the mulas.

Then an emergency arose. The one nearest and rest to her became suddenly ill. She stayed by the of the loved one constantly and knew for her who led help that God, as abundant life, coursed through entire body, cleansing, purifying, and making le. The recovery was miraculous and almost im-

Down through the chaos of our human laws
Love shines supreme, the great eternal cause.
God loved so much His thoughts burst into flame,
And from that sacred source creation came.
The heart which feels this holy light within
Finds God and man and beast and bird its kin.

—ELLA WHEELER WILCOX

iate; and it came to our friend that her practice, emphatic and persistent repeating of Truth state- ts had finally made themselves such an integral part er mind, her thoughts, that when she needed con- on, knowledge, it was right there ready to be dem- rated.

Let us not be weary of the daily "finger exercises." way we are playing the tune of life today shows t scales we practiced yesterday. In order that we share all the good that is God's will for us, may not neglect for one hour improvement of our tech- e, the practice of our daily affirmations of the Truth eing. Finally they will be so completely a part of e shall know them so unquestioningly that we shall them in our public appearances, our demonstra- , quite naturally, without conscious effort, as the facts, the only real truths of existence.

The Soul's Pentecost

By ERNEST C. WILSON

ARE YOU ZEALOUS for spiritual growth? Are conscious of your shortcomings and dub of your ability to overcome them? Do you most in desperation claim your heritage of sonshi the Father, and then see with sinking heart that y claim does not bring the results for which you hoped? Do you go forth to new problems, stri manfully to evict the discouragement in your heart suming a faith that you have not yet proved? Aff ing ultimate success, do you find a lingering doubt lurking in your mind?

If any of these points apply to you or to some whom you love, consider the story of Peter. It b you a message of improvement.

Do you know Peter? He is wonderfully and w fully like you and me; Peter who talked so much, always was asking questions and who always wa to be the best, but who usually weakened when it c to the test! He always wanted to be first, he wa to be the leader; but when it came right down to i was not prepared for the leadership he claimed. remember how volubly he proclaimed his faith in J and how ill-prepared he was to prove his faith, so when the real test came, he found that following Master didn't always mean distinction and adula and power and success, but physical danger and def poor Peter wavered and fell, as walking on the sea had wavered and fallen.

It is on the eve of the crucifixion. We see a cra figure coming out of the darkness and chill of the ni to warm himself at the brazier burning in the squ and a maid of the high priest recognized him and s "Thou also wast with the Nazarene." Peter, faced

accusing eyes, conscious of the unfriendliness of mob, fearful of the fate that might be in store for s' followers, hastened to answer, "I neither know, understand what thou sayest." Again and yet n he was accused, and thrice denied the Master, ing and swearing that he knew Him not.

Then he remembered the Master's words in the face is protestations of loyalty, "Thou shalt deny me ce." How deeply the Master's eyes had looked into heart of Peter. How gentle and tender and wistful were! And now how they did haunt him, follow- Peter in a way that would give him no peace until he red that somehow he might redeem himself, might another opportunity to prove his loyalty and his for Christ. And that opportunity came. Peter many faults, but he also had much sound common e. It was this that became the means of his re- ning himself.

LLOWING THE CRUCIFIXION of the Master the disci- les were discouraged and disconsolate. They were ck without a shepherd. They had given up their old uits and were uncertain what to do. Conscious of own shortcomings they had restored Peter to their st. He did them a service that rewarded their gen- s spirit, for it was he who in the time of indecision faltering purpose said in effect, "There's one thing till can do. We may not yet be fishers of men, but still know how to catch fish. Let's get to work." hey did, with a will.

When we have had a big disappointment in our- es or somebody else or in some circumstance, it is a l thing to get to work, to put our energies to some ul activity. Are we troubled, hurt, discouraged? us get to work. Some useful outlet for pent-up gies wonderfully softens and may even heal the bles of the spirit.

The disciples must have been grateful for the sug- ion. They fished all through the night, and had ing for their pains as the night grayed to dawn.

Then from the shore they heard a voice speaking. The voice dearer than all other voices was calling to them, "Children, have ye aught to eat?" They could see His figure dimly, but they could scarcely believe either their eyes or their ears. How hearteningly natural His words! He who had no need for food yet remembered theirs. "Children," He calls them. "Boys," we should probably render it today. Then He told them where to put down their nets for a big haul. With His help and blessing they brought in a rich harvest.

IT WAS SOON after this that Peter received the forgiveness of Jesus in a very wonderful way. They had pulled in to shore, a fire was gleaming warmly in the dim chill morning light, and they were all gathered together to break the fast of the night. Together, in the humanly comforting sense of the Master's visible presence with them. Together, in the most comforting sense, as Peter felt the love of Christ infold him again, revealing to him how he could wipe out the weakness of denial in new strength of action.

For Jesus reminded him of something that all of us need to know, that if we really want forgiveness for something we have done that was wrong, we must do something that is right to take its place. We must give up the wrong for the right. This is a process of "giving for"—forgiving. So Jesus told Peter that his task, if he really loved Him, was to feed His sheep; that is, to bring the message of the Master to the people who needed it. And Peter now, after many claims, was ready to prove his claims in action, to consecrate himself to the task that the Master gave him. That was the last Peter ever saw of the Master physically. It was the last contact and blessing of Jesus' forgiveness.

The other disciples, too, saw Him no more from that time on, but they were stirred as they had never been stirred before by His presence and power. They began to sense now, as they had not sensed it when Jesus was with them, that He had a spiritual purpose that they were to share. They had thought that He was go-

overthrow Rome and make Himself a great king, He was going to have an earthly kingdom. His mission was to enrich the inner life of men and let the strength of the outer life be determined by power of the inward man. He came to teach that the inner life is the real kingdom of conquest.

SOME SEVEN WEEKS after the crucifixion and resurrection of Jesus the disciples came together, and others came too, to talk about Jesus, to think over the things He had said and done, and perhaps to plan for the future too; for their future was somewhat precarious. Jesus had left them a great legacy. How best to carry His work forward was a grave question. From all over Palestine Jews who had caught the vision were gathered together, a mighty ways and means committee. But they spoke all sorts of different languages or dialects. At first that might have seemed to be a great handicap, but there was such a power of united spiritual purpose among these men that every difference in speech was transcended. They all spoke a common language—the language of their unity of purpose! It is often referred to as Pentecostal power, by which all heard in their own tongue.

Does this seem strange to you? I found out last summer how true to life that story really could be. On a vacation trip I visited Oberammergau, in the Bavarian Alps, to see the Passion Play. Several of us pilgrims were guests of the village physician. We did not speak the same language, yet all spoke the language of the heart, the language of fellowship that overcomes difficulties of language. There were three Hungarians, a priest, and two college professors. There was a young honeymooning couple who had come from Holland. The Hungarians spoke no Dutch, my traveling companions spoke English and Swedish, and I spoke English and a little French and German. So we all compromised on German, which all of us could speak a little but none very well, and somehow it served mightily to convey our mutually friendly spirit. This spirit said more plain-

ly than the words we spoke that despite our cre
place of birth, differences of race, of custom ar
tume, we were all one at heart.

THAT PENTECOSTAL SPIRIT was one of the thing
most impressed me while we remained in Ob
mergau. There were five thousand people from
part of the world, from every station in life, from
cult and creed and nation, and yet during the ti
were there we were one. When the curtains part
the outdoor stage and the play progressed, we we
longer unrelated people of the year of 1934 but
shipers of the Master transported to His time. We
in Jerusalem on Palm Sunday, with seven hu
others who were there before us, waving palm bra
at the feet of the Master as He appeared in the st
of Jerusalem. We did not hear peasants speaking
tural German, "low" German, as their particula
lect is sometimes called, but as if by magic we se
to be hearing the message of Jesus Christ spok
us in our own tongue—in the language of the h
heart, which is more mighty than any outward sp

I have seen this happen many, many times; p
of many languages coming together in a united
pose that was greater than their differences. No t
us speak the same language after all, except the
guage of the heart. We all have a language of our
the language of our own interests. Only when the
is stirred with an unselfish purpose does it rise be
selfishness and greed and personal ambition to a
something that is greater in us. Then there is P
costal power!

THIS PENTECOSTAL POWER it is that reaches pas
cynical aspects of our life and makes us what
intends us to be, His sons.

It makes us realize that our body is the temp
the indwelling Spirit of God.

It tells us that He has intrusted us not with s
thing to be, but with something to do. Through

›stal power we can reach past limitations, fears, ›, and trepidations to the fulfillment of God's fe in us.

ıs we shall rise out of defeat and disaster, as rose out of shame and betrayal of the Master. ıy the denial of the Master was the turning point ır's life because it gave him a consciousness that vas demanded of him. Our very limitations be- lessings to us if they move us to seek and find wer of Spirit through which they can be over-

haps next to Paul, among all the apostles, Peter ›n outstanding in his influence upon our present- ıristianity. The turning point in Christianity when Peter recognized the one presence and in a way that transcended human differences. He ıll many things to learn. He did not know that esus told the disciples to take their message to ıs of the earth, He meant that it should go farther the Israelites. Peter was still sectarian, he still vation in terms of Jewish nationality alone. He have a special revelation before his message ›ecome broad enough to include any not of his ce. But Peter was growing, and the great im- f that growth was his discernment that there is non language of the heart, and that if people ıch far enough beyond their own limitations and ess to something that is bigger than themselves, ll grow out of selfishness into a worthy purpose y will find themselves one with a whole host who like purpose.

ould be well if today we could discern that truth ve the courage to reach beyond our own fears ›onal want, of what people are going to get away s, of how they will take advantage of us, and stand up for the things we believe in our heart. ›d to be steadfast in our realization of Truth ıphold it as a shining light to a world that needs right now.

TRANSPLANTIN

A Message for the Crisis of Losing Yo

By ELIZABETH HIBARGER

Behold, the sower went forth to sow

MY NEIGHBOR HAS A GARDEN, and at this the year she is a most fascinating p know. I make it a point to call on quently, for I learn much from her. She h astonishing faith that plants apparently life blossom forth under her vital touch.

"Just stick 'em in the ground and love 'e says in her homely way, "and they'll grow."

Last week I went to see her with a heav Dark storm clouds were encompassing me. Wi cent months my sister and mother had passed o life, and now a very unusual circumstance, ove I had no control, threatened my position. My very dear to me, and for eight years I have myself unremittingly to what I consider a grea Besides having a home to keep up, I am over a t dollars in debt, so it was with the utmost disma received an announcement that my services longer wanted. I had worked hard for the cau knew that a number of powerful people oppose cause had taken advantage of the circumstance to. So I felt myself a victim of gross injustice. to examine myself to see what I had attract this unthinkable situation and fou through introspection I was about to betray into that most dangerous and despicable of pas self-pity. In this state of mind I sought n neighbor.

SHE WAS WORKING with her "flats"—broad boxes filled with tiny, green plants. The ar

, cabbages, lantanas, tomatoes, Canterbury
renias, pansies, and other lovely seedlings that
ake her garden the admiration of the neighbor-
a few weeks or so. The seedlings were not
but they would be when they grew; to her each
nteresting as though it were a little child with
romise of a winsome personality folded in its

se little fellows are getting so sturdy they'll
e transplanted," she said as she took up a large
nsies. "I never saw them grow so fast. Come
she invited as she started for the garden.
s is a great event in their young lives," she said
, as she lifted them out one by one, taking care
as much of the soil about the tiny roots as pos-
l firming each down in its new bed in the gar-
suppose if they could talk they would be send-
mighty wail, protesting against leaving that
indow and their comfortable indoor home," she
dibbling holes, pouring in water, setting and
each small charge.
're a kind Providence, aren't you?" I queried.
ing life and placing it where it may expand and
ore joy to more people." Peace was stealing
heart.
can't keep them in the flats, you know," she
d. "Strong and healthy as they are, they'd
They've completed one phase of life and must
new environment, and it's my job to see that
it. They'll be nodding pretty faces at you be-
," she declared, as she gave a final, loving pat
arth about each plant.

JEST FOR UNDERSTANDING was being fulfilled.
sdom spoke in a still small voice, admonishing
old fast this good thought. Hope beckoned to
icher fields of usefulness. Faith assured me
things are possible. But a disturbing thought
me. The analogy possessed a flaw.
s planting of yours or, rather, transplanting is

almost like life, but not quite," I remark
know what these plants need and so you oust t
their cozy beds and place them where you wi
the world of human beings, other human be
with greed and revenge do the ousting when e
is going well with one. How do you account f
and forgive?"

"That depends very much on one's viewpo
observed kindly. "Some people never would g
the 'flats' if they were not put out by force.
so comfortable, so set in their ways, and ever
are progressive they find it impossible to
wonted occupation or to end a period of ease fo
of life that would allow a greater growth of ch
I reckon they ought to thank the ousters instead
ing them. My good friend Emerson says, 'W
heroic will always find crises to try his edge.
you been praying lately for courage?" she
abruptly.

"I believe I have," I faltered. "Why?"

"Because if you have, you must not be surp
find your prayer answered in a crisis that will te
courage. How else could it be answered? An
God uses human instruments for transplantin
as I do my tools, we may appreciate them an
forget them as we enter richer fields of servic
can't get lost from the Power that makes the la
she added, "and you can't be hurt by it."

"YOU HAVE GIVEN ME a magnanimous thou
acknowledged gratefully. "I believe you
with plants helps you to think God's thoughts."

"Magnanimity is a wonderful trait," she
"To be able to encounter danger and trouble wit
quillity and firmness, to disdain meanness, in
and revenge, and to act and sacrifice for a nob
pose—I found that in the dictionary just today
was working on my puzzle hobby. Magnan
thoughts must come from God, and joyful though
I'm sure my precious pansies will be so happy

ots take hold of this God-created garden soil."
u are so helpful," I remarked, sighing happily.
lmost make me believe in the ousting process."
e live our lives in stages, and when an end has
eached, much must be buried and forgotten.
y to cling to inharmonious associations, outworn
and prejudices, handicaps and hurdles, the proc-
imination will be very painful. All that is taken
at such a time would only choke and hamper the
rden that we are about to plant. And we must
that others must be freed from us as well as we
em if there is to be progress for both. The sure
vill reveal a beneficent plan in transplanting,"
cluded positively.
u have given me courage to face the future with
peakable and with renewed faith in the Power
esses your garden with beauty and your heart
ving thoughts," I exclaimed, as I bade her good

Our Daily Bread

By Claude Weimer

ive us this day our daily bread":
All wholesome things for us to eat,
ie skies and sunshine overhead,
Green grass and flowers beneath our feet,
ork for our restless hands to share,
And love within our hearts unfurled,
mpanionship of friends, and prayer
To ease the burdens of the world,
auty to see and songs to hear,
Hope for eternal years ahead,
d light to make life's pathway clear—
All these to us are daily bread.

God's Idea

By CLARENCE E. GRAY

A True Story

THE LATE AFTERNOON SUN still sizzled down along Twelfth Street. Shifting humans followed the shade of awnings. Dazzling reflections were momentarily interrupted by the shadow of an approaching street car.

"Come with me, buddy." The older man stepped from the curb, but the young man did not follow. Then as if by way of explanation rather than interest the former beckoned, "This will take you in the right direction."

Two tokens clinked in the fare box, and the doors closed with a thud. The boy gulped. He turned as if realizing that he had made a mistake, but the car was in motion. With conspicuous uncertainty he followed the older man.

"Sit here with me."

The boy responded with some hesitation. He brushed back his long blond hair, and folded a dirty coat and placed it carefully on his lap, so that it would not touch the neat gray suit next to him.

"My name is Drake," the older man said briefly. "And who are you and why are you begging on the streets?" There was a reassuring tone of kindness in his voice, however.

"I'm from the South," the younger replied. "South Carolina." His drawl was his geographical heritage. And then as if to excuse his being in a "foreign" country, he added, "I left home because work was scarce. But I'm trying to get back."

"The best reason in the world for staying at home," countered Mr. Drake with a chuckle. But seeing the youth squirm under this touch of criticism, he hastened

to put the boy at ease. "Yes, I know. I left home too, when I was your age—about twenty-two, I should say." He diplomatically added a couple of years to his mental estimate. "It's fun seeing the world, if the world would only feed you while you are seeing it."

The boy squirmed uneasily again, but the man continued as if from experience sensing the youth's whole history. And the boy, with a guilty feeling of being "X-rayed," was reticent. He wondered what this older man meant by insisting that he get on the street car with him.

HE HAD ASKED FOR A DIME. He had been begging for work. For four days since he had tramped into Kansas City he had been forcing himself up one street and down another, walking mile after mile to this place and that, wherever he heard that a job might be obtained. About the only interest that remained for him was the manner in which the inevitable no was returned to him. So many times it was flung at him with sharp impatience. Why couldn't men in comfortable positions be decently courteous to those struggling to find work? He was footsore and soul weary.

And now he had begged for money!

"Listen here, buddy," Mr. Drake interposed, "my wife is away. You come out to supper with me. I want to talk with you."

The boy glanced at him quickly. Was this man a detective or was he trying to rope him in on "a job," as other questionable characters along the way had tried to do? Still, there was something in the man's face that dispelled suspicion.

"No, thanks. I couldn't do that. All I wanted was to get to Leeds tomorrow morning. If I get out on the highway, I can hitch-hike to St. Louis."

"And had you any luck begging?"

"No—I'd just started," the boy returned, lowering his head.

"Well, now," said Mr. Drake slyly, "you have no

money. I have. You were going to get your own supper. I have no one to get mine. You come with me and help me get the meal, and I'll split with you." He turned and smiled. But the boy was still looking at his tattered shoes.

"MY CLOTHES ARE too dirty, I can't do that."

"Shucks. I just told you there was no one at home." Then as if further to dispel whatever might be bothering the boy, he added, "Anyway, my lawn needs mowing. Will you do that for me?"

The youth's eyes brightened. "Sure will!"

They were walking from the car line when the boy again became silent. Two rows of modest but well-kept homes along this shaded residential street seemed to shut out the hubbub of the rest of the world. Flowers were blooming everywhere, yet the profusion only enhanced the artistic arrangement of the shrubbery on the lawns. The houses seemed to have been assorted tinted, and placed as a background to bring out the beauty of the view.

"I hope the neighbors don't see you bringing me out here. I'm nothing but a bum."

"If you think you're a bum, then of course that's all you are. And if you'll feel any better, we'll go around and enter the back door instead of the front," Mr. Drake retorted good-naturedly. He took the boy by the arm to indicate that here was their destination.

He did lead the way to the back door, and accepting the gesture seriously, the young fellow refused to enter. "No. I'm too dirty. Show me where your lawn mower is. I'll get the lawn mowed and be on my way."

"But I thought you agreed to help me with supper too. Didn't your mother teach you how to fry eggs?"

"Yes, but——" As the boy hesitated a far-away look came into his eyes. Mr. Drake, still holding the screen door open for him, sensed that the mother had undoubtedly taught her boy a great deal more than that.

HE STUDIED the youth's face a moment, as though seeking an answer to an unasked question. Then lismissing it, he told the boy where he could find the nower. "Don't try to do it all tonight, buddy." He urned and went into the house.

An hour passed in bustling activity about the house, nside and out. Mrs. Hanson knocked at the back door vith a dish of baked beans. Next-door neighbor Whit-.ker ambled over to see if he could do anything "for he old bachelor."

"Nice of you to make the offer, Al, when you know he wife's been gone only two days. Two more days, vhen my sink is full of dishes, I suppose you will avoid he place!" Hearty laughter broke from both men.

Mr. Whitaker glanced around at the youth in the ack yard and started to say something, but the vigor-us clatter of the lawn mower approaching the porch aused him to turn for home.

"Well, we're right here if there's anything you need, oc," he called back.

John Drake peeked under the lid of a steaming ket-e, then glanced out the window at the broad shoulders f the husky youth bending over the mower and moving ith a vigor that brooks no interruption. While pre-aring supper Dr. John Drake had been studying the ase of this self-styled bum whom he had picked up on e street less than two hours before. He had diagnosed ore serious cases in less time. A plan of action had ready formed in his mind.

HE DRAINED OFF the water from the potatoes, moved some dishes from the dining-room table, which he ad started to set, to a breakfast table on the screened-back porch, then settled himself to read the first short ote from his wife.

Half an hour later, the metallic rattle of the mower eing wheeled on the concrete toward the back of the ouse told the doctor that the next step in the handling f his patient was confronting him. He puttered about

the kitchen, however, wondering whether the boy woul call, knock, or walk in.

He walked in, and the older man smiled his ap proval. There was a brightness shining through th sweat of the lad's face too.

"Now, let's eat," Dr. Drake said with finality, a though, with him too, that were the goal of the day' activities. "Hang your hat, and I'll show you th bathroom."

"No," insisted the boy, "I'd rather wash right her in the sink." And he dived in like a happy labore

A knock at the back door and a cheery "Are yo ready for desert?" greeted their ears and whetted the appetites. The tantalizing smell of hot apple pie fille their nostrils.

"Well, well, set it right out there on the table, Mr Holcomb. That's mighty thoughtful of you. You go neighbors certainly know my weakness, don't you?— mean, my inability to cook."

"No, sir, Dr. Drake. We don't know that you ha any inabilities, but we aren't forgetting about wh you did for us, buying coal and groceries for us, a paying our rent. And don't try to make us think wasn't you that did it!"

"We mustn't argue in the presence of company warned the doctor, shaking his finger and smilin "Mrs. Holcomb, this is one of the boys from town brought out to do some work about the house," he troduced informally. And then, a clever thought curring to him, he added, "I have several days' wo for him out here. I don't want to make him ill the fi day with my home cooking, so I appreciate this h from the neighbors."

THE YOUNG MAN had lowered the towel to bow Mrs. Holcomb, and as she started away from house he took a step to the window. He watched thoughtfully as she crossed the back yard and pic her way carefully down a little embankment to yard directly back of Dr. Drake's place. He was

ing his hands, but he did not take his eyes from the window until the woman had entered the back door of her own house, an unpretentious little cottage facing the next street.

"You don't have fences around your yards, do you?" the boy asserted.

Dr. Drake glanced up from the eggs he was scrambling, curious as to what hidden thoughts had prompted that statement. But as the youth turned, he quickly busied himself at the stove again, and flipped his hand as though it had been burned.

"Ah, that looks good, doesn't it!" said the doctor temptingly a few moments later, as he motioned for his companion to take a chair at the table, facing the garden.

"Gracious Father, we thank Thee for all Thy goodness, which is ours for the asking" were the simple words of grace. The boy had not bowed his head, nor did he shift his curious gaze from the man across the table until the doctor, in passing a bowl of beans, broke the momentary silence.

"Handle this bowl carefully," he said, "It's hot. I like one hot dish for supper even in the summer."

From the remaining dishes, the host deliberately helped himself first before passing them, and he was careful to take generous helpings. The boy did likewise.

"By the way, buddy, what shall I call you?" Dr. Drake inquired in a tone that implied that the thought had just occurred to him. Either through oversight or caution, the boy had failed to give his name, and the doctor had wisely refrained from questioning him too much. "Just in case I want to introduce you to the neighbors," he added with a smile.

"Louis—Louis Irwin," the boy replied in a tone of embarrassment, washing it down with a drink of water. Perhaps it was embarrassment at the thought of meeting strangers.

"Did your folks call you Lou for short?"

"No, my folks called me Louis," as though wh other people called him was unimportant now.

"Well, then we'll call you Louis," the doctor repli congenially.

Then with a series of carefully placed questions D Drake drew from the young man a brief history to t effect that he was twenty, had gone to work after h sophomore year in high school, because his father w indifferent toward education. Then too there were t younger sisters, one brother, and a stepmother who, the boy's vernacular, "made us step." His father w a shoemaker, "too hard-boiled to work for," and Louis had worked two years in the pop factory.

"But I hated it, washing bottles all day, draggi around with heavy boots on, and the smell from extracts got to be sickening!"

Then with characteristic adolescent pride he add "But I got so I could run the bottle washer faster th any one in the place, and occasionally Ole would me run the bottling machine. I broke a few at fi but I got so I could run it pretty well. They told I could have my job back any time."

"YES. I'M SURE you could make good there."

"But I didn't like it," insisted the boy.

"What part of the work did you like?" asked doctor thoughtfully.

"Oh, if I could have had a job outside, deliveri selling, and collecting, I would have liked that."

There was a moment's silence.

"God doesn't give us a new opportunity until have finished the job He has placed us in," remar Dr. Drake.

Another curious stare from the boy, and then moved impatiently in his chair.

"But old Mr. Fogarty didn't respect his help mu Louis explained, pointing out that he hadn't been w ing for God, but for old Mr. Fogarty.

"Did Mr. Fogarty watch you at your work?"

"Ha, ha!" burst out a hearty youthful laugh. "That's all he did—like a hawk!"

"Then he must have known who his good men were."

The smile withered from the boy's face, and a serious youth dug stubbornly into his apple pie. This man could scold in a most peculiar manner. Or was he just making fun of him, criticizing like all older folks had an inveterate habit of doing? It seemed the aim in life of most people solely to get on top of something, even if it were just a soap box; then to turn and sneer at the ones below them.

"HOW ABOUT YOUR MOTHER?"

"My real mother?" The boy laid down his fork.

"Yes."

"She died when I was fourteen."

"A good woman, wasn't she," the doctor asserted.

"Yes, she sure was."

"Your home life was wonderfully pleasant while she was with you."

The boy nodded.

"I expect she loved you, your brothers and sisters—everybody."

"Yes, I guess most everybody." Then glancing down at his dessert which he had not touched for some moments, he added, "She was always baking pies or something for the neighbors, I remember. Just like your neighbors."

"And everybody loved her, and she was happy," concluded the man.

The boy's eyes became moist.

"You see," added Dr. Drake convincingly, "love everybody and they can't help loving you."

Nothing more was said. Louis gulped down the remainder of his pie, while his companion refilled both teacups in a gesture of friendliness and relaxation.

Later, with the radio going and the dishes clattering in the sink, the two men talked cheerfully and laughed

frequently as they went about their feminine tasks i the kitchen. Dr. Drake delighted in funny stories. vein of contagious humor ran through his conversatio The young man was not only receptive, but he usuall had a clever retort for any kidding to which he wa subjected.

THEY BECAME friends. The doctor even sacrifice the evening newspaper to which he was an addict s that they might sit in the garden. The soothing coc ness of dusk, like the sincere interest each showed the other, wrapped them in a blanket of fellowship.

Two hours later the two shadowy figures still s there, talking. A big moon stole up slowly and su denly peered out over the top of the schoolhouse to t east. The spray from the garden hose began to spark and dance, and certain dark masses flanking t garden turned into symmetrical bridal wreath. Thr splotches in between assumed color and life, and t youth imagined that he could now smell a new fr grance coming from the flowers.

"This is the prettiest flower garden I have ev seen!" he exclaimed, with new enthusiasm.

"You have to throw light on anything to make beautiful. Things never look the same in the dark, they, Louis!"

The young man turned an understanding face a replied with slow emphasis, "I'll say they don't!" was beginning to anticipate and to ferret out the deep meaning of his friend's philosophy.

"I have slept in several parks, alongside flower be like these, but they didn't look pretty to me then!" t boy laughed.

"Yes," replied the doctor, seizing another opp tunity. "Life to each one of us is all in the way we lo at it—and what we wish to make it. This little wom back here in the cottage has everything. The man the big house across the street has nothing—exce dyspepsia. Even I can't cure that—it's in his hea

laughed Dr. Drake. "Mrs. Holcomb is always doing something for somebody. She is the happiest person in the block. The man across the street does nothing for anybody."

"And you——" started the boy, but he stopped short. "Mrs. Holcomb's pie was sure good tonight, wasn't it?"

"Yes, bless her soul!"

"But the neighbors must have a lot of respect for you to want to help you so much."

"Good you do in this world, Louis, always comes back to you, more than doubled—always comes back."

(TO BE CONCLUDED)

CHRIST

By PARM MAYER

Christ is a star and morning sun,
A gift of light to every one.
It helps us banish dark and fear
To know that Christ is always near.

Christ is the rain and sparkling dew,
Refreshing the earth and mankind, too.
A boon to souls in desert gloom,
He causes cheerful thoughts to bloom.

Christ is all in all to me,
A loving hand that sets me free,
A gentle voice to daily heed—
Christ is my life itself indeed!

The Greater Love

By ELEANOR CLOUD

Personal love fails; it forgets. Impersonal love never fails, never forgets, never changes

The love of Christ Jesus heals and releases today as it did in Galilee

THROUGHOUT THE WORLD today great programs a in process of development in the universal qu for better times. In all countries great mi are searching for the answer. All people everywh are seeking peace and plenty.

Everything that is the matter with the world day could be cured with a great outpouring of u versal, impersonal love.

Everything that is the matter with our own l our own body, our own mind can be cured by the sa great force flowing in and through our heart, mi and body, out to bless every one with whom we co in contact.

To live completely, fully, in peace and plenty must learn to love fully and completely every liv thing in the whole world. Not love in the perso selfish sense of the word, however, but the true s less love of Spirit. This is the universal love, the t love of Christ.

To those whose heart is broken, whose body bent and diseased, impersonal love is the answer, door leading from the husks, from poverty of m soul, and body, into the wide field, the green past where grow all the sweet fruits of spirit, love, h mony, and plenty.

There is a misunderstanding or lack of com hension about the word impersonal. It is someti associated with indifference, unconcern, or lack of

terest. One Truth student seeking the way to illumination found the word a stumbling block to her development. She said she wanted the warm, joyous love of the personal, of a being that was interested in her problems. She received what she asked for, and it fell far short of her needs. It failed her at every turn, it was not what she desired or needed, and she ultimately discovered the true, impersonal love. But her failure to recognize her need, her misconception of the word caused her to suffer a great many hardships and to wander unnecessary years in the wilderness.

THERE IS A TERM that might be used instead of the one referred to. You may change "impersonal" to "Christ personal." There is no lack of warmth or love in this word, for the name of Christ is another name for love.

Jesus was not unconcerned or indifferent to the illness or troubles of others. He looked beyond the leper's blighted flesh and saw the clean, pure child of God within so clearly that the words "Be thou made clean" could bring that perfection into manifestation instantly.

Jesus saw beyond and through the eyes of the blind man and beheld the clear, shining eyes of Spirit; He spoke the word and that inner vision became the outer.

Jesus was concerned with Mary and Martha's distress. He wept at their sorrow. But He did not stop with that. He lifted up His eyes, He looked beyond the thing that had been Lazarus, He spoke to that perfect, well, happy being that He saw—and Lazarus came forth from the tomb.

That was Jesus' way of being personal. That was the Christ way of showing concern about another's sorrows, another's sickness, another's passing from this world. Jesus was concerned that the outer man show forth the perfection of the inner, that the per-

sonal reveal the beauty and glory of the imperson man.

This method may be used today in our everyda life just as Jesus used it two thousand years ago.

A TRUTH STUDENT was called to work temporari in an office where the woman regularly employ there seemed to be suffering from an incurable con tion. Her hip and shoulder were pulled out of line a she was caused to limp.

After a few days the student learned that her co panion was harboring a personal feeling of attac ment for her employer, for whom she had worked f fourteen years, and that she was suffering from r sentment because he had married another. This wom expressed a desire to become straight again and a to walk upright. The girl who was studying Tru suggested that the physical condition might be t result of a cramped or twisted condition mentally, a her words, spoken in love and with understanding, a with no feeling of condemnation, had the effect awakening and arousing her companion. She co menced the study of Truth, she enrolled in a gy nasium class, she learned to swim, to run and pl She became interested in a little boy who was tryi to regain the use of his limbs after an attack of fantile paralysis and she was able to help him. H life became broader, happier. She became interest in other things and other people until the thought her employer and the seeming injustice on his pa no longer held her in bondage. Her body is alm straight. The limp is not noticeable. Freeing h self from a feeling of personal attachment, which turn brought a release from resentment, meant fr dom from bodily bondage to imperfection.

A FALSE IDEA of love, a misconception of its mea ing, and the unenlightened use of its forces a the cause of almost all the broken hearts and brok minds and bodies in the world.

When young people are instructed, when they are taught to know the difference between the shadow and the thing itself, between personal and impersonal love, then there will not be the great number of human derelicts found today in hospitals and prisons.

It is not a mistake to love some one; it is a mistake, a falling short, not to love every one. There is a mistaken idea generated and fed by some popular fiction and by motion pictures that love must have physical expression in the possession of the beloved. Failing in this, some misguided persons retire within themselves, others plunge into a maelstrom of drunkenness, and even suicide is resorted to by some of these unfortunates.

Personal love fails. It forgets. It is not constant. It varies from day to day. Impersonal love never fails, never forgets, never changes. Impersonal love never demands, never imposes, does not depend upon person, place, or circumstance. Impersonal love is a great outpouring of the spirit of divine love reaching to the uttermost ends of the earth, uplifting. deifying every living creature.

LET THOSE who are trying to overcome a feeling of personal attachment know now that this personal love is but a shadow, a going before of the real love of Spirit. Bless this person, this situation in your life. Ask the Father indwelling to help you see it in its true perspective, let it become transformed into a love of impersonal depth and beauty. Let us recognize the great universal love straining to pour through us to persons in need, and let us not become confused or lost in our conception of it.

Oh, the love of Christ Jesus heals and releases today as it did in Galilee!

There is no loss, no giving up, when we let go of personal love and lay hold of the great principle of divine love. When we recognize it as working in and through us, when we resist the temptation to speak a bitter word and turn the other cheek instead, when

we do good for evil, when we resist not evil or wh seems to be evil, when we can see God in every ci cumstance, no matter what the outer appearance m be, then we are beginning to know and use the impe sonal love of Christ Jesus.

Paul said, "He that searcheth the hearts knowe what is the mind of the Spirit." Again he admonish us to let Christ dwell in our heart that we, "being root and grounded in love, may be strong to apprehend wi all the saints what is the breadth and length a height and depth, and to know the love of Christ whi passeth knowledge," and that we "may be filled un all the fulness of God."

We must be "rooted and grounded in love" befo we can comprehend the greatness, the goodness, t glory of the love of Christ; for it "passeth knowledg it must be comprehended with the heart. It must b come known through the I AM of our being, for o mental vehicle, our mind, cannot grasp this love Christ Jesus.

Blessed indeed is he who has had even a glimp of the height and depth and power of the Christ lo who has felt for a moment the full, cleansing flow

Many, O Jehovah my God, are the wonderful works which thou hast done,
And thy thoughts which are to us-ward:
They cannot be set in order unto thee;
If I would declare and speak of them,
They are more than can be numbered.

—THE PSALMIST

this divine love for every living creature in the wh world, who has caught even for an instant one glea of that Christ love which can cause him to lay dov his life, his personal desires, his personal self, even h physical body, for his friend, or for his wife and ch dren, or his mother, or his father, yea, even his enem

Then indeed shall he be filled with the "fulness God!"

"Ye Are Gods!"

By INEZ RUSSELL

"Ye are gods," He said,
And we heed Him not.
"Worms of the dust," we cry.
Down-trodden, browbeaten,
Battered, and poor,
Bending 'neath burdens,
Fettered and bound.

"Ye are gods," He persists,
And His words, as they sweep
Past the sense man to deepness within,
Fan to brightness a flame
That is smoldering there,
And awaken the soul that sleeps.

"Ye are gods!"
The white flame
From the depths of the soul
Glows brighter and brighter until
In the light of its being
Man's vision is cleared,
And he sees himself
One with his God.

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 5, MAY 5, 1935.

Unity Subject—*Changing the Mind.*

International Subject—*Sin, Repentance, and Fai*
—Luke 15:11-24.

The following texts may be studied in connect
with this lesson: Gen. 3:1-24; Isa. 1:10-20; Mark 2
12; Acts 2:32-39; Rom. 1:18-32; 3:10-18; 5:1-11.

11. And he said, A certain man had two sons:

12. And the younger of them said to his father, Fat
give me the portion of *thy* substance that falleth to me.
he divided unto them his living.

13. And not many days after, the younger son gathe
all together and took his journey into a far country;
there he wasted his substance with riotous living.

14. And when he had spent all, there arose a mig
famine in that country; and he began to be in want.

15. And he went and joined himself to one of the citi
of that country; and he sent him into his fields to feed sw

16. And he would fain have filled his belly with the hu
that the swine did eat: and no man gave unto him.

17. But when he came to himself he said, How m
hired servants of my father's have bread enough an
spare, and I perish here with hunger!

18. I will arise and go to my father, and will say

him, Father, I have sinned against heaven, and in thy sight:

19. I am no more worthy to be called thy son: make me as one of thy hired servants.

20. And he arose, and came to his father. But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight: I am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth quickly the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

23. And bring the fatted calf, and kill it, and let us eat, and make merry:

24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

GOLDEN TEXT—*If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.*—I John 1:9.

SILENT PRAYER—*I have faith in the love and power of God to hold me steadfast to my purpose.*

Repentance is nothing more or less than a change of mind and a reorientation of faith among the spiritual realities and moral principles on which life rests. Such a change of mind is essential for one who wishes to enter into new life in Christ. The sense man, Adam, failing to change his mind, and therefore controlled by it, was driven out of the Garden of Eden (the body), and experienced against his will the greater change, death. "In Adam all die" or fail to give up the sense mind for the mind of Christ. "In Christ shall all be made alive" or enabled to make the necessary change to bring them into eternal-life consciousness.

The parable of the prodigal son, on which this lesson is based, teaches the necessity of repentance, of changing the mind from sense thought to spiritual or true thought and belief. The one who has given himself over to sense consciousness, unable to satisfy him-

self with the husks of the lowest concept of life (swine undergoes a change of mind (comes to himself), a remembers that those states of consciousness whi lead men to observe the divine law only from policy a for the sake of reward (servants in the Father's hous find ample reward ("have bread enough and to spare" The state of mind that is honest because honesty is t best policy is a well-paid servant. Temperance f aesthetic reasons, because it is bad taste to debau oneself, is another. Still another is the consciousne that embraces Truth because it "works," purely b cause of the material advantages to be gained by doing. There are many hired servants in the Fathe house, and all are well satisfied with their wages. F better change one's mind to one of these inferior stat and be a hired servant, believing "for the very wor sake," than starve for spiritual food in the far count of sense consciousness.

The Father however will not have it so. Nothi less than full repentance or change of mind to spiritu consciousness reconciles man to God and reinstates h as the offspring of Divine Mind. This parable sho man's innate faith in the Father's bounty and goodne which he finds justified when he returns in though word, and act to the ways of Spirit—the Father's hou

The mind is a wonderful power. The more we i vestigate it the more deeply we are impressed by depth and range. Pondering the subject of sin and r pentance, it sees, in the words of a recent writer, th "sins bring their own proportionate penalties," whi "consist in some sort of deprivation, rather than any revengeful infliction. When a man comes to h senses, and finds out how much he is missing, he c be trusted to turn about and seek those things whi are above." Faith in the reality of such things mu be strong in him. Faith is the chief quality of mind the inventors of such devices as the radio and t phonograph. Faith in spiritual Truth must equal th in intensity and persistence.

Faith is a short name for that quality of mind hich causes men to persist in trying to do things that eem impossible to sense perception. Faith is not conned to religion but enters into every activity of life. s one of the fundamental ideas in Divine Mind, faith ecomes active through man's consciousness in whatver place he may elect to use it. It is effective in nall things as well as in great. A very small nucleus f the faith of God will remove mountains, according to ne teaching of Jesus.

The first quarter's lessons this year were devoted to nis all-important subject, but every lesson of the year ight well include a reminder to strengthen and develop ne faith faculty of the mind. It is a faculty that eepens and expands in the mind as it is exercised in piritual ways. This is because faith opens the door the realm of infinite realities, allowing them to pour to the mind and heart of man, enlarging and enrichg his consciousness in ways of which he did not dream hile still immersed in the smother of sense. Spiritual nsciousness is a rich reward awaiting those who seek in faith, willing to claim it even in the humblest pacity.

The joy that awaits the one who leaves sense coniousness for spiritual consciousness is a very real ate, and not the vague, problematic one we sometimes tribute to such a change. The Father rejoices with e son who finds himself restored to full fellowship the family circle (spiritual being), sustained by the bstance of the spiritual self (the elder son), the inritor of all that the Father has.

QUESTIONS

1. Give the meaning of true repentance.
2. Does the parable of the prodigal son furnish us rue picture of repentance?
3. Name some of the "hired servants" in the Fater's house.
4. Describe the nature of the penalties attached to l.

5. Has faith any connection with perseveran
If so, explain in what the connection consists.

Lesson 6, May 12, 1935.

Unity Subject—*Growing Up in Christ.*

International Subject—*The Christian Church.*—A
2:41-45; Eph. 4:1-7, 11-16.

The following texts may be studied in connect
with this lesson: Matt. 16:13-20; Mark 4:26-32; A
2:45-47; Rom. 12:4-8; Eph. 1:15-23; 2:13-22; 5:22-
I Tim. 3:15.

41. They then that received his word were baptiz
and there were added *unto them* in that day about th
thousand souls.

42. And they continued stedfastly in the apostles' te
ing and fellowship, in the breaking of bread and the pray

43. And fear came upon every soul: and many wond
and signs were done through the apostles.

44. And all that believed were together, and had
things common;

45. And they sold their possessions and goods,
parted them to all, according as any man had need.

1. I therefore, the prisoner in the Lord, beseech yo
walk worthily of the calling wherewith ye were called,

2. With all lowliness and meekness, with longsuffer
forbearing one another in love;

3. Giving diligence to keep the unity of the Spiri
the bond of peace.

4. *There is* one body, and one Spirit, even as also
were called in one hope of your calling;

5. One Lord, one faith, one baptism,

6. One God and Father of all, who is over all,
through all, and in all.

7. But unto each one of us was the grace given accord
to the measure of the gift of Christ.

11. And he gave some *to be* apostles; and some, proph
and some, evangelists; and some, pastors and teachers

12. For the perfecting of the saints, unto the worl
ministering, unto the building up of the body of Christ:

13. Till we all attain unto the unity of the faith, an

ıe knowledge of the Son of God, unto a fullgrown man, nto the measure of the stature of the fulness of Christ:

14. That we may be no longer children, tossed to and ro and carried about with every wind of doctrine, by the eight of men, in craftiness, after the wiles of error;

15. But speaking truth in love, may grow up in all things ıto him, who is the head, *even* Christ;

16. From whom all the body fitly framed and knit together through that which every joint supplieth, according) the working in *due* measure of each several part, maketh ıe increase of the body unto the building up of itself in love.

GOLDEN TEXT—*So we, who are many, are one body ı Christ, and severally members one of another.*—Rom. 2:5.

SILENT PRAYER—*I am at one with God, and with 'll His children everywhere.*

The church is, first of all, an aggregation of spiritıl ideas in the mind of the individual. Spiritual ideas :e never discordant. No matter how many of them :e held in mind, they always harmonize with one an:her, so that the life is peaceful and self-possessed. ı all that man undertakes to do in the Christ Spirit :ey lend their united assistance. In this union lies his rength, for every one whose faculties and forces are ncentrated on one aim makes his mark, whether or ɔt he reaches the goal set before him. "All that beeved were together, and had all things common." A mmon interest makes for peace and stability in an dividual, a group, or the world. World peace will me when mankind is united in a common interest oking toward an end that will confer a blessing on all.

The follower of Christ who has within himself a ıcleus of spiritual ideas carries in that form his rongest insurance against disease. "God is the health his people," and he who holds in mind Godlike ideas ereby guarantees himself against discordant physical mptoms and conditions. Applying sane ideas to his ıysical nature, he becomes sound in health as a result.

An aggregation of spiritual ideas in the mind brings

clearer understanding to the individual harboring the
The unsolved problems of lack, crime, unemployme
and disillusionment with life now existing in soci
will disappear when the world group, acting as a
cleus of Truth and righteousness, turns upon them
combined power of spiritual ideas held by its memb
in common. As in the first century "many wond
and signs were done through the apostles," so now
clearing up of national and world questions awaits o
the awakening of men to a new interest in the things
God. "Many shall run to and fro, and knowledge sh
be increased," said Jehovah through the prophet Dan
but divine wisdom is now perfect and always has b
complete. When members of the Christ fellowship
voke and claim it in the solving of their individual a
common problems, there need be no more running
and fro in the formulation of experimental schemes.

Our possessions are the things we hold most de
Spiritual possessions are common to all, since all
children of a spiritual Father. As the spiritual sou
cannot be depleted, each child of the Father may inhe
all that the Father has, or may find the infinite ric
of spiritual ideas available to him at will. He may
his mind with ideas of life, love, strength, wisd
peace, and plenty, and may silently or audibly give
of this supply to those whom he meets or whom
knows to be in need, without diminishing by the slig
est particle his own supply. Indeed, spiritual riches
crease as they are shared.

The latter part of this lesson names a list of spirit
possessions that the student of Truth is urged to
quire. Among them are lowliness, meekness, lo
suffering, forbearance, love, diligent observance of
unity of the Spirit in peace. All these belonged in
measure to Jesus, and he who would be more tha
child in the Christ consciousness must study to poss
himself of them also. To look only for the peace,
joy, and the satisfaction that come to oneself as the
sult of faith is to remain a child in Christ, whereas

row up in Christ is to work, as Jesus did, to express ruth objectively. "I work," said Jesus, and whoever esires to be like Him finds that lowliness and meekness, ng-suffering, forbearance, love, power to heal oneself nd others, understanding of life, and ability to live at eace with all one's faculties unified in Spirit, is the ost intensive work in the world. The Christ life is e outcome of consistent effort to express the Christ leal, with the eyes of the mind and heart fixed on this one hope of your calling."

Growing up in Christ, again, means a strengthening f the constructive tone of the mind. Negative habits f thought must be put away, and the Christ seeker ust learn to recognize Truth by an appeal to its source his own heart, reached through meditation, prayer, nd a desire to know the Truth that applies to the roblem held before him at the moment. He who quietly oks to his indwelling Christ for light on any difficulty not subject to deception "by the sleight of men, in raftiness, after the wiles of error." He learns to ecognize Truth when it comes into his mind, and to alize that he must hold to that revelation regardless any efforts that may be made by others to divert m from his chosen course. He who is God-directed not influenced overmuch by men.

Truth without love sometimes becomes a devastat- g force, a word sharper than any two-edged sword, piercing even to the dividing of soul and spirit, of both ints and marrow." To speak the truth in love is to oid the full force of naked truth, which is sometimes o acute for man in his present personal state to bear.

To speak the truth in love is an accomplishment re- uiring the concentrated effort of the full-grown son God, but when this exercise in Christlikeness is mas- red and practiced, all others become easy. Love, the eatest thing in the world, is the one power that we ust learn to command in our own heart if we wish to ake of life a victorious experience in overcoming. or the aggregation of spiritual thoughts in the mind,

which is the true church of Christ, is built up only and through dwelling in the Spirit of love.

QUESTIONS

1. Give the metaphysical meaning of the chur
2. Do spiritual ideas always harmonize? Expl why this is the case.
3. Why does having all things in common res in blessing to those involved?
4. What is the Truth student's best health ins ance?
5. In what way will world problems, as well those of the individual, be solved?
6. How do we grow up in Christ? Name some the signs of one's having reached the measure of t stature of His fullness.

LESSON 7, MAY 19, 1935.

Unity Subject—*The Significance of Baptism.*

International Subject—*Baptism.*—Matt. 28:19, 2 Acts 8:26-39.

The following texts may be studied in connecti with this lesson: Matt. 3:13-17; Acts 2:38, 41; Ro 6:1-14.

19. Go ye therefore, and make disciples of all the natio baptizing them into the name of the Father and of the S and of the Holy Spirit:
20. Teaching them to observe all things whatsoever commanded you: and lo, I am with you always, even u the end of the world.

26. But an angel of the Lord spake unto Philip, sayi Arise, and go toward the south unto the way that go down from Jerusalem unto Gaza: the same is desert.
27. And he arose and went: and behold, a man of Et opia, a eunuch of great authority under Candace, queen the Ethiopians, who was over all her treasure, who had co to Jerusalem to worship;
28. And he was returning and sitting in his chariot, a was reading the prophet Isaiah.

29. And the Spirit said unto Philip, Go near, and join
rself to this chariot.
30. And Philip ran to him, and heard him reading
iah the prophet, and said, Understandest thou what thou
adest?
31. And he said, How can I, except some one shall guide
? And he besought Philip to come up and sit with him.
32. Now the passage of the scripture which he was read-
g was this,

He was led as a sheep to the slaughter;
And as a lamb before his shearer is dumb,
So he openeth not his mouth:

33. In his humiliation his judgment was taken away:
His generation who shall declare?
For his life is taken from the earth.

34. And the eunuch answered Philip, and said, I pray
e, of whom speaketh the prophet this? of himself, or of
ne other?
35. And Philip opened his mouth, and beginning from
s scripture, preached unto him Jesus.
36. And as they went on the way, they came unto a
tain water; and the eunuch saith, Behold, *here is* water;
at doth hinder me to be baptized?
38. And he commanded the chariot to stand still: and
y both went down into the water, both Philip and the
uch; and he baptized him.
39. And when they came up out of the water, the Spirit
he Lord caught away Philip; and the eunuch saw him no
re, for he went on his way rejoicing.

GOLDEN TEXT—*Go ye therefore, and make disciples
all the nations, baptizing them into the name of the
ther and of the Son and of the Holy Spirit.*—Matt.
19.

SILENT PRAYER—*I live consciously in the Christ
irit. Christ lives in me.*

There are two baptisms: one by water, the baptism
John the Baptist; the other by fire or the Holy
rit, the Pentecostal baptism of living zeal. Both are
essary to the true development of the unfolding soul.
John said of himself that he must decrease but that

Jesus Christ must increase. Denial (symbolized the baptism of John) becomes less important to student as he progresses in the practice of affirma thinking and constructiveness gains increasing wei with him. Baptism in the name of the Father and the Son and of the Holy Spirit includes every phas man's being; Divine Mind, its expressed idea, and universal law of God in action, individualized to acc modate itself to man's perception and acceptance of energizing power.

The one who is baptized into the name of the Fat is immersed in the atmosphere of the absolute, from this all-pervading influence he derives res that he cannot entirely lose. Even though he does become conscious of the absolute, limited as he is by experience of the relative, man nevertheless underg a subconscious quickening, which in time becomes parent to him in conscious thought and action.

To be baptized in the name of the Son is to be mersed in I AM identity with Being. He who recei this baptism obtains a consciousness of identity w the universal life principle, the universal mind act

Holy Spirit baptism makes one conscious of the vine law in action in oneself. The Holy Spirit here pears as having individuality, not speaking of it but leading man into all Truth as he learns to obey guidance.

Those who have been baptized in these three nar are ready to learn the Christ way of life and to keep commandments that insure their following that w These commandments include the healing of the s the casting out of evil thoughts and impulses (demor the overcoming of fear, the keeping up of courage der persecution or misunderstanding, the habit of f ing gratitude and rendering praise, and the achievin selflessness. "Freely ye have received, freely give." S an education in Christian living brings one into a c sciousness of the Christ directing one's everyday effo and caring for all one's affairs. "Lo, I am with

ways."

Knowledge brings power, and to live in the atmos-
ıere of Truth is to gain power to express Truth. The
tter part of the lesson for today deals with the bap-
sm of the eunuch by Philip at the direction of the
ɔrd. Man is the law of God in action, but that action,
be effective in degree, must have power (Philip) be-
nd it. Power issues out of a condition of inner peace
Jerusalem), but the beginning of its work seems bar-
n of results. Gaza symbolizes strength on a purely
nse or physical plane: "The same is desert." Physical
rength alone is transitory and meaningless. Before
an can become conscious of his strength as permanent
ıd abiding, he must realize that all strength has its
urce in God.

The Ethiopian eunuch whom Philip met on his jour-
y represents the ignorance and impotence of the con-
iousness that is centered in mere physical power. The
nuch had great authority under Candace, queen of the
hiopians. The symbology of this bit of history is that
e ruling thought in a state of consciousness wherein
e darkness of materiality and sense dwells, is at-
ıded by ignorance and weakness, and is character-
ed by the impulses, feelings, desires, and emotions
the unawakened soul. When spiritual power touches
is ignorance, enlightenment follows, and the desert is
longer dry and arid. "Behold, *here is* water." Igno-
nce can be denied away, and the power of Spirit,
erating in and through Divine Mind (the Father)
d its perfect idea in expression (the Son), can put
derstanding and joy in its stead. When this takes
ıce man realizes the pure, illuminating spiritual con-
ousness, and his heart is lifted up and filled with con-
ence. "When they came up out of the water, the
irit of the Lord caught away Philip: and the eunuch
w him no more, for he went on his way rejoicing."

A more outstanding example of apparent helpless-
ss and impotence could hardly have been found than
e one described in the text from Isaiah that the eunuch

was reading when Philip joined him. To have no n voice in regard to one's fate than has the sheep be its shearer; to be humiliated so deeply as to lose conscious use of one's judgment faculty and to bec dumb in the presence of accusations; to be snat away from one's chosen work and the place one made for oneself in life, leaving to others the comp disposal of one's time—nothing, in a human se could make life seem more ineffective. Yet in this sciousness of defeat, humanly speaking, spiritual po discloses the idea of perfection in process of express Philip, "beginning from this scripture, preached u him Jesus." Jesus, doubtless with this ordeal in foreknowledge, said, "I have a baptism to be bapti with; and how am I straightened till it be acc plished!" He underwent this baptism by fire as submitted to baptism by water (denial) in order prove Himself the perfect-type man and to enter the glory of the overcomer in the realm of spiri realities. Paul realized the significance of Jesus' c plete conquest of self through His fiery ordeal, and s "Now the God of patience and of comfort grant you be of the same mind one with another according Christ Jesus." He who perfects himself in patienc fitted to worship the God of patience. He who is capa of comforting another has learned the gift from ex ing the indwelling principle of love and understandi in his own soul. He who can command these migh soul faculties may well go on his way rejoicing, for holds the key to the mastery of life.

QUESTIONS

1. What two baptisms are necessary to every who wishes to grow spiritually?

2. Explain the significance of baptism in the na of the Father and of the Son and of the Holy Spi

3. Name some of the things that Jesus wished H followers to observe.

4. Interpret the part played by Philip in the co version of the eunuch, and give the metaphysical mea

of the names of people and places in the second half the text of this lesson.

Lesson 8, May 26, 1935.

Unity Subject—*Appropriation a Law of Life.*

nternational Subject—*The Lord's Supper.*—Matt. 26:17-30.

In this connection I Cor. 11:23-29 may also be died.

17. Now on the first day of unleavened bread the disci- came to Jesus, saying, Where wilt thou that we make dy for thee to eat the passover?

18. And he said, Go into the city to such a man, and say him, The Teacher saith, My time is at hand; I keep the over at thy house with my disciples.

19. And the disciples did as Jesus appointed them; and made ready the passover.

20. Now when even was come, he was sitting at meat the twelve disciples;

21. And as they were eating, he said, Verily I say unto that one of you shall betray me.

22. And they were exceeding sorrowful, and began to unto him every one, Is it I, Lord?

23. And he answered and said, He that dipped his hand me in the dish, the same shall betray me.

24. The Son of man goeth, even as it is written of him: woe unto that man through whom the Son of man is ayed! good were it for that man if he had not been born.

25. And Judas, who betrayed him, answered and said, I, Rabbi? He saith unto him, Thou hast said.

26. And as they were eating, Jesus took bread, and ed, and brake it; and he gave to the disciples, and said, eat; this is my body.

27. And he took a cup, and gave thanks, and gave to saying, Drink ye all of it;

28. For this is my blood of the covenant, which is poured or many unto remission of sins.

29. But I say unto you, I shall not drink henceforth of fruit of the vine, until that day when I drink it new you in my Father's kingdom.

30. And when they had sung a hymn, they went out i the mount of Olives.

GOLDEN TEXT—*This do in remembrance of me.*- Cor. 11:24.

SILENT PRAYER—*I eat and drink to the glory of G in the upbuilding of my body, soul, and spirit.*

Man is the son of God, but he has not yet attair his majority, and for this reason he is not sufficient ur himself. Until he gains self-dominion he must dr. sustenance from the earth for his physical needs, a must find for his other hungers their appropriate s isfaction in food from mental and spiritual sourc The Passover, an annual feast of the Children of Isr observed since their escape from Egypt down to t present time, symbolizes man's passing out of the cc sciousness of slavery and limitation into that of freedc through the appropriation of substance. Throu keeping the Passover in his own heart man is fre from the dominion of sense.

In one respect this is also a lesson on sin and how escape its consequences. Appropriation of physical su stance is necessary to keep man hale and sound bodi but appropriation of Spirit substance is just as i dispensable to him as physical food. "Our fathers . did all eat the same spiritual food; and did all drink t same spiritual drink: for they drank of a spiritual ro that followed them: and the rock was Christ."

The subject of diet commands universal attenti in our time. We are warned not to eat one food ar told to eat another. We learn from some scientific pr nouncement how essential to normal health are vitami and a well-balanced diet. Spiritual diet is of equal greater importance. "He that eateth me, he also sha live because of me," said Jesus, and added, "He th eateth this bread shall live forever." Eternal life co sciousness, then, is dependent upon the appropriatic of the Christ substance.

Jesus proclaimed a new and stronger influx of life he words "I came that they may have life, and may e *it* abundantly." Sin is tantamount to "missing mark," falling short of expressing God's idea of selves. If death and suffering overwhelm us, it is dent that we have not eaten the passover with Jesus.

In each of us there is a Judas—self-aggrandizement hat betrays us into the hands of the law. Judas is thief that steals away our health by causing us to more food than we can properly appropriate. This e faculty of appropriation for self, when raised to spiritual degree, is represented by Judah, prayer praise. Acquisitiveness and spiritual appropria- are at opposite ends of the scale; the one is an in- sion of the law, the other its perfect expression. fering comes as the result of unbridled acquisitive- , burdening us with more than we need or can right- se. Like the universal law of gravitation that sub- s among astronomical bodies, acquisitiveness in man e faculty that draws to him the substance of things. d in principle, it should not be developed to the iment of other faculties.

We cannot say that it would have been better if we been born without the faculty of acquisitiveness. e it not for this attracting power in constant action an from birth, he would perish before reaching an when he could care for his physical and spiritual ds intelligently. It is indispensable that man draw n the universal a supply of substance to replenish t he daily converts into other forms of life and er. Judas cannot be done without; he is needed in collecting capacity.

If we must be acquisitive in a measure, we need not efore be selfish, proud, or ambitious in the exercise e appropriative faculty. Only what we can rightly is or can become ours, and over and above this should be willing to share or pass on to others the stance that we gain. If necessary, we must be ready ive all. If we are unwilling to do so, we betray the

Christ in ourselves into the hands of sinners, and
cifixion is the result.

To give up willingly and completely the life
substance we consider our own is not an easy ma
"I want only what is rightly mine, but that much I
mand," the natural man feels justified in saying,
considers himself fair, impartial, and upright in ad
ing that attitude. Jesus did not teach anything of
kind. "Take, eat; this is my body. . . . Drink ye all o
for this is my blood." To give all voluntarily is p
of full sonship. "God so loved . . . that he gave . . .
only begotten Son."

The idea that any one can personally possess
the life and substance of his organism is a miscon
tion. The blood of the covenant is poured out for m
and God "hath made of one blood all nations of m
Life is a universal principle, and what we appropr
and think of as our own life comes from that princ
and must be returned to it freely "for the remis
of sins."

Complete renunciation of all that we claim as
own can be made through realization of the Ch
Spirit in us. When we learn to act consistently in
Spirit and to use it as the basis of our thought and
we drink anew the fruit of the vine of infinite lif
the kingdom of the Father (universal consciousne

QUESTIONS

1. What does the Passover symbolize?

2. How does the faculty of appropriation funct
in man?

3. Define sin, and show what its presence reve

4. Explain the relation, if any, that prayer
praise bear to acquisitiveness.

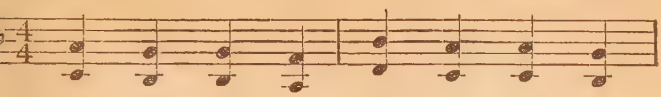
5. Is the life and substance of our own organis
inalienably ours? If not, in what relation do we st
to the universal in this regard?

The kingdom of heaven is at hand.—JESUS

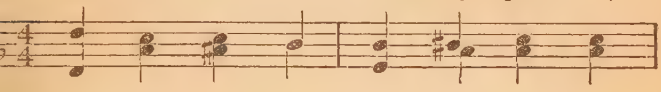
LOVE

Words by
THUR BEALL

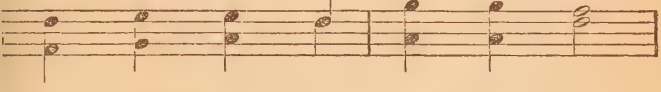
Music by
ARTHUR BEALL



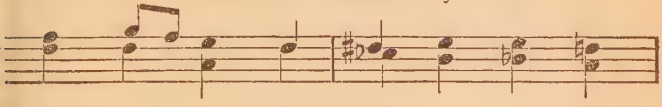
1. Je - sus, may Thy love in - fold us
2. So we lift our hearts in know - ing
3. Love, we re - al - ize Thy pow - er,



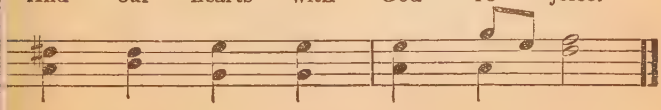
So that all we see is good.
Love is mas - ter, love is king;
Hear and rec - og - nize Thy voice.



Love is might - y to re - mold us
Let us all re - joice in show - ing
Now we claim love's heav'n - ly dow - er



And re - new our broth - er - hood.
Fruits that Je - sus' love can bring.
And our hearts with God re - joice.



To Unity Leaders Everywhe

NOW IS THE TIME to make your plans to attend the meeting of the Unity Annual Conference. The ference will convene at Unity Farm on Sunday, June 30 will be in session for seven days. This period comes bet the first and second terms of the Unity Training Schoo

The meetings of the Conference provide a most favo opportunity for Unity leaders to gather in the name o Master to exchange ideas about the spreading of the C message, and at the same time to lift up their consciou as they grow in Spirit and in Truth.

The week's activities will begin with a Sunday mor service, with special music and other features, in beau Scottish Rite Temple in Kansas City. There will be a rece in the afternoon at Unity Farm, followed by the eve service and band concert in the Amphitheater. Durin week there will be business meetings, addresses by U leaders from both headquarters and the field, formal an formal discussions of problems related to center min morning meditation periods, noon luncheons, and the an banquet on Friday evening.

Every center leader and his group will benefit gr by his attending this conference and the term of the U Training School that follows. This term (the third) i tended to be of especial interest and help to center lea These weeks from June 30 to August 2 will be an idea cation for you—a time of rest, relaxation, and growth i realization "that Christ in each of us is our leader teacher and that His inspiration gives original, divine, orderly ideas, and that to Him alone we look. As each m ber recognizes and follows the divine within himself all be raised to His glory."

SILENT UNITY

"Be still, and know that I am God"

he Christ mind expresses its divine perfection and glory through me.

The Society of Silent Unity, founded more than thirty- years ago, is the healing department of Unity School, istering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, ing faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of se to whom we minister. "Give, and it shall be given o you; good measure, pressed down, shaken together, ning over."

Our Silent Unity group numbers some ninety consecrated kers who are devoting their lives to God's work for anity. They are proving daily that physical, financial, tal, and spiritual difficulties can be overcome by right- prayer. Even though everything else may have failed, shall pray *with* you, for we have faith that "with God all gs are possible."

We pray *with* you and also instruct you how to pray e Father in secret in order that you may help yourself. t Unity is praying always, and your coöperation in er is of mutual benefit. Do not hesitate to write to us help because your problem is personal. All correspond- is confidential.

Give your full name and address. Address your re- t to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

"In the beginning . . . God created m in his own image . . . and God saw eve thing that he had made, and, behold, it w very good." This is a brief description the heavenly state to which man is heir a from which he departed in consciousne Ever since the fall of man, men ha sought to regain the perfection that w theirs in the beginning. As followers of sus Christ we seek to follow Him in the w that leads back to our Father's house, ba to the kingdom of heaven, which is c rightful abode as sons of the Most High

The race today is a mixture of the sen man and the Christ man; many are living the earth, and many have made great pr ress in their return to the heavenly real Many have withdrawn from the flesh co sciousness to the plane where they feel t import of the Jesus Christ realization: and the Father are one." In this realizati the discords, inharmonies, and diseases the world are repudiated and the glories the kingdom are attained.

Paul, that great follower and interpreter the Christ message, gave to all men great pe and wise counsel in the words "And be t fashioned according to this world: but ye transformed by the renewing of your nd, that ye may prove what is the good d acceptable and perfect will of God." In der that the "perfect will of God" may be pressed, the world, the flesh, and the vil must be redeemed. This can only be ne by the power of the Christ mind. The nd of man needs to be renewed by the nd of God's own Son that dwells in ev- child of God.

The Healing Thought for this month *he perfection of the Christ mind is now med in my mind and made manifest in body*" will be found a very powerful aid bringing the kingdom into the earth. ose who use it faithfully will experience rked improvement in their life.

The power of the Christ mind to heal is limited to ailments of the body but ex- ds into all the affairs of men. The word ken with power is mighty to abolish lack finances. Jesus Christ is the master of ply as well as of health. He gives to all

who will hear a promise of rich supply, through the father of the prodigal son F speaks these words: "*Son, thou art ev with me, and all that is mine is thine.*" Th is the Prosperity Thought, and it carries t assurance that all who dwell in thought wi the Father do abide with Him and share the boundless wealth of the kingdom.

HEALING THOUGHT

The perfection of the Christ mind is now formed in my mind and made manifest in my body.

PROSPERITY THOUGHT

"Son, thou art ever with me, and all that is mine is thine."

USE FROM MAY 20 TO JUNE 19

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writers' gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I Will Come and Heal

NNOT BEGIN to tell you of the help and inspiration ur wonderful letters have given me. Just a year ıy condition was almost hopeless. My mind was with worry and fear over the fact that I was ill a goiter, which had caused tubercular lungs and s. When I wrote to you for prayers I had faith rust that God would heal me. I am happy to say I am much improved and getting better every I want you to know, dear friends, that it was sincere prayers and teachings that have brought ıt of darkness and fear to the light of Truth and g. I am very, very grateful, and may God bless n your wonderful work.—*Mrs. E. E. U., Fort e, Ind.*

OTE TO YOU some time ago for prayers for my ılth. I had a toxic goiter which caused a severe us condition. I did not want an operation, and happy to say that after writing you for help I to feel better. A recent test has shown that ›iter is entirely gone. I feel strong, and yester-

day was able to go shopping alone. I thank heavenly Father and Unity for this healing.—*P. M., Bluefield, W. Va.*

I WROTE YOU some time ago, telling you that the tors had said I had a tumor and must be oper on at once. I had fully decided to go to the hos when I was led to write to you. Before the l could have reached you I felt better, and when I back to the doctors for another examination the tu had entirely disappeared. There has never bee trace of it since, and I know that if we but trus God's goodness, He does take care of His own. I th God and Unity for my wonderful healing.—*L. Miami, Fla.*

SEVERAL MONTHS AGO I wrote you for prayers. I extremely ill with heart trouble, but your beau response came quickly, and almost at once I bega feel much improved. I am now up and around a my nurse is gone, I am unspeakably happy, and life never seemed so sweet. This is to express heartfelt thanks for your help.—*B. W., San Ma Calif.*

SOME WEEKS AGO I asked for your prayers for wife, who was so seriously ill that her life by a thread. She is now recovering, and we are very grateful to you for this wonderful demonstra of healing.—*M. H. W., Chicago, Ill.*

LAST SUMMER I was taken to the hospital and case diagnosed as the deadening of a nerve a base of the brain, destroying the hearing and librium. My family was told that I would alway an invalid, would not be able to walk unassisted, would never hear again. I constantly thank God you, dear friends; for if the doctors saw me now would not recognize me. I am anything but ar valid. My hearing has returned, and I walk miles I have some one with me—God—who is beside

ry step of the way and every moment of my life. family and friends marvel at the things I am able do, for which I bless you all, every one.—*Mrs. N. R., chester, N. Y.*

Filled with Plenty

HANK GOD for Unity and its teachings. Through your prayers we have rented our apartment to very irable tenants. We are grateful for your prayers. *Mrs. E. K., St. Louis, Mo.*

OU MAY DISCONTINUE prayers for my prosperity. I have had a wonderful demonstration of abundance, I have received a substantial increase in salary. ank you for your help.—*F. P., St. Louis, Mo.*

WROTE TO YOU for prayers that I might sell my small ranch. I am happy to tell you that I sold the ranch hout any effort on my part, and for this blessing ank God and Unity. May God bless each Unity cker is my earnest prayer.—*L. M., Oakland, Calif.*

AM VERY HAPPY to tell you that things are very bright. A few months ago I never dreamed that should have a house of our own so soon, but the has been opened and we are building our home at . I cannot thank you enough for the help I have eived through your prayers. God bless the wonful work you are doing for the world.—*Mrs. W. A. Caversham, Dunedin, N. Z.*

HERE HAS BEEN a great change for the better in my affairs since I wrote to you for prayers for my sperity. I am very grateful for your help.—*P. R., ttanooga, Tenn.*

SHORT TIME AGO I wrote to you for prayers for my son. He had been out of work for over two years. ore a month had passed he was offered the finest ition he has ever held. It promises a wonderful

future for him, and he is very happy in his work
cannot begin to express the joy and happiness y
prayers have brought us both. I am very grate
—*A. A., Red Bank, N. J.*

He Shall Have Abundance

SINCE USING the prosperity bank drill I can see G
blessings all around me. I praise and give tha
to Him for His blessings and to you for your help
prayers. I am indeed grateful.—*E. W., Albany, Ga.*

SINCE I HAVE been using the bank drill my husb
and I have been healthier and happier than we h
been in years. I praise and give thanks to Unity for
teachings, and may God bless all Unity workers.—
M. C., Cassadaga, Fla.

I AM HAPPY and grateful to be able to tell you t
things are beginning to look much brighter for
thanks to your prayers and my use of the prosper
bank drill. Not only is our health better than
several years but my husband has received a pro
tion and a raise in salary. We are indeed thankfu
Unity for all its helpful prayers.—*B. V., Detroit, M*

THE DAILY use of the bank drill has indeed brou
many signs of God's blessings. We bless you
your prayers and instructions. We had bills amou
ing to hundreds of dollars coming due the first of
year, but I hourly declared that God was our supp
Our bills are paid, thank the Father. Money ca
from many sources or, I should say, through ma
channels from the one source, and I have paid the l
bill. Praise God and Unity.—*Mrs. J. B., Los Ange*
Calif.

TODAY I FEEL very happy. I have completed my pr
perity bank drill for the allotted time, and I ha
had many blessings while using it. Since I have be
in touch with Unity through your wonderful lett

el so much peace in my life. I feel strength through united effort in prayer. God bless you all is my ver.—*E. B. C., Frederiksted, St. Croix, Virgin nds.*

Search the Scriptures

ME THE WONDERFUL thing about it is how the mem-ers of my family noticed the improvement in me r my first year of study. They all love Unity now. ew from the beginning that I should not say much it Unity, but if I could just live it and prove it, vould be well. I studied Unity for peace of mind, was healthy and had plenty, but I was very un-py. Now I know peace and happiness, and I trust od to bring me into a full realization of my oneness Him.—*M. A. H., Springfield, Mo.*

WHAT A FRIEND we have in Jesus" is a statement quite true, but also "What a friend we have in y" is true. It seems as if every day I am more more thankful for the opportunity to study Christ's ning as Unity presents it. May God bless you all, am sure He does.—*P. D. M., East Douglas, Mass.*

My Help Cometh from Jehovah

AN'T BEGIN to tell you how much your magazines ean to me. They are a very great help in my daily —*Mrs. A. R. W., Batesville, Ark.*

HINK THAT *Wee Wisdom* is one of the finest factors molding child character I have ever seen. It has in my family for at least eighteen years, and even gh the youngest child is now fifteen she still enjoys What a marvelous thing if every child in America l grow up with it.—*A. H. G., Norristown, Pa.*

M GIVING to God and to you thanks for my count-ss blessings. Unity has been the great way-shower ie—my greatest inspiration. The *Metaphysical*

Bible Dictionary, recently received from you, is m than I had anticipated, the very book of knowledge inspiration that I have sought for for years. May G richest blessings rest upon you and continue to gr your pathway to perfection.—*Mrs. J. W. B., Coman Okla.*

Free from Cares

I MUST TELL YOU what your wonderful prayers h done for me. I wrote asking you to pray that husband might stop drinking and, praise God Unity, he has. I cannot begin to express my gratit and thankfulness to you for your help. Each day lo brighter than the previous one, and I bless you ev one.—*M. G., Los Angeles, Calif.*

I AM HAPPY to report that P—— has been comple healed of the drink habit. After a long and bi struggle and many hardships he is safely over border at last. Blessings on you, my friends. I more than grateful.—*F. O. C., Los Angeles, Calif.*

SEVERAL MONTHS AGO I wrote to you regarding son, who was drinking a great deal. Since I wr he has almost stopped drinking, and he has a posit for the first time in two years. How grateful I am your prayers and blessings! May God bless you ric for your help.—*L. D., Chicago, Ill.*

Love One Another

WE WANT TO THANK YOU for your prayers. We h more harmony and peace in our home than e before. We are leaving everything in God's han Please accept the love offering inclosed with our gra ful thanks. God bless you.—*Mrs. J. L., Liverm Calif.*

MY HOME IS HARMONIOUS, I am receiving many ble ings, and I am working. I am grateful for yo

yers and thank you for all your help. My constant yer is that God will bless you for all your good work. *. S., Phoenix, Ariz.*

NCE I BECAME a Truth student I can see peace and harmony becoming every day more strongly mani- in my life and my home. I thank God every day the blessing of Unity.—*Mrs. D. W. F., Bryan, Tex.*

Unto Us a Child

Y WIFE GAVE BIRTH to a fine baby yesterday. The delivery was perfect, and she suffered very little n. We give all the glory to God and to Silent Unity, join in asking God's richest blessings on you all. *. D. L., Texarkana, Tex.*

WAS ON MY WAY to the hospital for the birth of my child when I received your letter. I had been re- ting The Prayer of Faith, and when I read your er a great peace came over me. Two hours later beautiful boy was born. As I had been told the r before that I should never have any children, this es me realize more fully that this baby is indeed 's child. I want to thank you for your prayers your letters. I had a remarkably easy time and am and well now. God and Unity have never failed —*M. B., Boston, Mass.*

His Truth Is a Shield

IS IS AN ACCOUNT of a miracle that happened yes- erday. I had taken some friends, a mother and e daughters, on a drive through the mountains. er lunching in a beautiful spot, we started home n a very steep grade. It was much steeper than alized. Suddenly, on turning a corner, I faced a l rock wall. In turning the wheel I turned too far we slipped toward the other side of the road, where e was a drop of over a hundred feet into a canyon.

I instantly affirmed, *"This is God's car and His h is at the wheel."* The car stopped on the brink, one rear wheel spinning in the air over the abyss. we all got safely out of the car, and thanked God f the bottom of our heart for our escape. Every one most kind and helpful, and it was not long before were able to start down the mountain unharmed.—*A F. T., Pacific Grove, Calif.*

Father, I Thank Thee

I HAVE MUCH to be thankful for since I began study of the Unity teachings. Words are in inadequate to express what I feel. Everything is ferent and always will be. The world seems a be place. I can only say from a grateful heart, God b every one at Unity School.—*Mrs. G. H. B., Det Mich.*

I AM THANKFUL to God and to Unity for the m blessings that have come to me. Your teach have brought me such a wonderful understanding my relationship to the Father that I am praising and Unity all the time. I am very grateful for y help.—*E. R., San Francisco, Calif.*

Give unto the Lord

I HAVE TITHED about two years and have been won fully blessed during that time. I am very thanl to you for your prayers, which have helped my spiri growth, and grateful to God, the Giver of all good, His many blessings.—*J. B., Los Angeles, Calif.*

SINCE I DECIDED to tithe, my husband has had a r in salary, our food supply has increased, and have had many other blessings. I have found pe and confidence beyond my dreams. May God's bl ing be on your wonderful work.—*Mrs. E. C. S., S naw, Mich.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

My husband has just passed on. I miss him so much. ease tell me, will I see him in the life to come?—*Extract m a letter answered by Silent Unity.*

It was divine love that brought you into being, dear end, and divine love has ever since sustained you. was divine love that brought you and your husband gether and that was expressed so beautifully in your es as your love for each other. Surely you can trust s same great power to bring about the complete d glorious fulfillment of such a love according to the rfect plan that God has created. It is not for man know the absolute truth as to how loved ones are to reunited after so-called "death." But we do know rough the teachings of the Master that each soul will imately attain perfect happiness, completion, and e spiritual satisfaction. If a fuller expression of a e so strong and fine as that of yours and your hus-nd's is needed in your souls' ongoing toward trium-ant fulfillment, rest assured that it will come about God's own way and time. Do not however limit to the personalities you have expressed here. The rsonality does change, but the Christ self, wherein ne true, pure, spiritual love can have substance and ng, remains the same throughout eternity, and will aw to itself its own, regardless of personality, of ath, or of any change.

In the meantime trust your loved one to the all-bracing, all-perfecting power of God, in whose bosom is secure and blessed, leaving him free in your own sciousness to go on to that perfect, joyous "liberty

of the glory of the children of God." Bless him w your love, but give his soul over entirely to Him w said, "I am the resurrection, and the life: he that lieveth on me though he die, yet shall he live." In s surrender, your own heart and soul will then be re to turn to the Father within, there to receive in its fullness the peaceful happiness and strength w which to carry on your life. In such a consciousn your love for your husband will be exalted and streng ened and glorified. It will transcend the personal, a become a part of the great universal love pervad all things, where no separation or apartness can ex because in it all are as one, complete whole. Noth will be lost thereby. On the other hand, the gain v be a thousandfold and life will have new and ric meaning.

Have you anything that briefly sets forth the moti that you have in your various publications?—*Extract fr a letter answered by Silent Unity.*

Unity is not a denomination but a school of practi Christianity. That is, we base our work on the tea ings of Jesus Christ, believing that He meant man put into practical use the precepts He laid down. believe that we are sons of God, as He said we are, a that through prayer all things are possible. We belie that God is Spirit and everywhere present, and that m can be separated from Him only through his own erri thought, and that through turning his thoughts back God and believing in His presence and power, man c be restored to his rightful place as a son of God, a will lack no good thing. We believe that "the kingd of God is within," as Jesus said, and that "the Fath within" is the power in each of us that accomplish results. "I can of myself do nothing," "the Fath abiding in me doeth his works." We do not take cre for healings and good results that come through our operation with others in prayer. We want every o

realize to the fullest extent that God, and God alone, s the work.

I have been in a state of lack for so long that it seems itively unbearable to stand it much longer. I have lost rything of value that I possessed, and find I cannot even ke money for living expenses. Will you kindly give me e help.—*Extract from a letter answered by Silent Unity.*

You say you have lost everything you possessed t was of value. Are you sure of that? Have you merely lost the changeable, fluctuating riches of the terial world? Do you not really possess your most uable assets now? I think you do. You still have hin you the power of God, the Spirit without which could not even raise a finger, but with which you surmount any seeming disaster.

Instead of putting all your energy into trying to d on to that which has already been expressed in r life, turn to the power within yourself and recog- e it. Begin a new form of expression with that ver as the basis of all that you express. Even Jesus rist said, "I of myself can do nothing; the Father hin, He doeth the works." If Jesus turned to that ver, should not His followers have faith enough to do oo?

As you dwell on past outer prosperity and bemoan disappearance, you are shutting yourself off for the e being from the creation of new evidences of pros- ity in your life. Your outer prosperity has its be- ning in your mind. Begin then to fill your mind h prosperous ideas. How? Cultivate a spirit joy. "The joy of the Lord is my strength." e in a state of thanksgiving and praise. Think God, your loving Father, of whose perfect sub- nce you are made, whose life fills your be- , and whose love infolds you. Be thankful, and ise Him in thought, word, and deed. Share His love h the world. Radiate love, sincere deep-rooted love. exercise of these spiritual qualities has the effect of

cleansing your mind of negative thoughts. You ca fear, worry, feel sad or depressed when you are scious of God in your life. It is then that your mi in a receptive state and recognizes and accepts the i of Divine Mind, those perfect ideas which are the ri of God's kingdom. Seek them first, Jesus said, an God's will, and then all these other things will be ad They cannot help being added for they are the un ment of God's perfect ideas. It is through the r use of divine ideas that ways and means are fo whereby that which is already yours in Spirit is bro forth into the manifest world.

It is cigarette smoking, especially by girls and wo —when I see them smoking I am about ready to cry. Am I wrong in disliking it? I really become nause when I am around any one who is smoking.—*Extract f a letter answered by Silent Unity.*

As to smokers, we feel that as they unfold s itually they will come to the point where they no lon need tobacco. We know that the only attitude we adopt toward them is one of tolerance and love.

The only force in the world that can really tra form a condition for the better is love. Love is a fo that no one can long withstand, because love ent the very heart of a man and uplifts his nature. L exalts and illumines him so that he can see the hig way and take it of his own free choice.

Remember that smokers are the children of G and are seeking Him. The way they are going may different from yours; it may even lead into the da ness. But love will always guide them again into light.

The best thing you can do is to be tolerant tow smokers, indifferent even to their apparent sho comings. Silently bless them and know that they unfolding spiritually to a point where they will longer need material stimulants.

THE PURPOSE OF UNITY

'NITY SCHOOL OF CHRISTIANITY is an independent edu-
cational institution, teaching the use of the Jesus Christ
trine in everyday life.

Its purpose is not to found a new church or sect, but to
) and teach men and women of every church and also
se who have no church affiliations to use and prove the
:nal Truth taught by the Master.

The Unity teachings explain the action of mind, the con-
ting link between God and man. They explain how the
ıd affects the body, producing discord or harmony, sick-
s or health; how it brings man into understanding of
:ne law.

We suggest that you accept what, in our literature, ap-
rs to you to be Truth, and that you withhold judgment
.he remainder until you understand it better. If you seek
Holy Spirit as your guide into the fullness of Truth, you
know for yourself what is of God and what is of man.
As we keep on searching for Truth, we no doubt shall
ıge some of our ideas, until everything short of the per-
will of God is dropped from our life and from our doc-
e. There would be no difference of opinion among Chris-
s if human ideas did not prevail widely, for there is but
Truth, and some day we "shall see eye to eye."

A Unity center is an association of Unity students formed
rovide and maintain a place of assembly, where the prin-
es of practical Christianity, as set forth by Jesus Christ
interpreted in the light of present-day experience by the
ty School of Christianity, shall be taught.

Unity centers and study classes are places of religious re-
ch for all people, regardless of creed; and places where
ful instruction in Christian living may be received. They
voluntary associations of such Unity students as may
re to band themselves together for study, mutual help,
service.

Through its Field Department the Unity School of Chris-
ity offers an advisory service for the purpose of pro-
ing high standards of center conduct, and authorizes the
blishing of Unity classes and centers.

nformation concerning Silent Unity (Unity School's
ing department) may be found elsewhere in this maga-
.

The Thrill of Helping Others

Have you ever analyzed the meaning of the tence "It is more blessed to give than to receive"? first glance it would seem to mean that it is more ri eous to give than to receive, but actually it means one who contributes to the happiness of anothe made twice as happy himself. Listen to what f J. says:

"When I see the joy expressed in a life tha touched by Unity it thrills me. Just the other da met an acquaintance to whom I had given *Unity* ma zine when she was ill, and she told me that she reads *Unity Daily Word* also, and that both she and mother love Unity and want to know more about

Mrs. J. is truly blessed in the knowledge that introduced the healing message of Truth into this ho Perhaps you would like to feel the same thrill that does, but you may not know just who is in special n of the Truth message. Here at headquarters we ceive from time to time the names of persons who press their need and desire for our literature, and th needs are taken care of by the members of the H One-A-Month Club.

Would you like to join the club and share the joy ministering to the spiritual needs of others? Th are no dues. The members pledge themselves to s to some person once a month a subscription for a Un periodical. Just express your desire on a card addres to the Help-One-A-Month Club, 917 Tracy, Kan City, Mo.

Satisfy Your Desire for Truth

Perhaps you are longing for a deeper understand of Truth, so that you may apply its principles to yo daily life and affairs, but you do not have access to resident study class. If this be the case, you will

l to know that without going outside your home you receive thorough and comprehensive instruction in subject.

Just send a card to the Unity Correspondence School artment, 917 Tracy, Kansas City, Missouri, and for information about the course conducted by l. This department was established many years in order to afford our friends a home study course Truth, one that could be easily understood and that practical in every respect. Your inquiry will bring full information about the course.

A New Publication for the Blind

For a long, long time Silent-70 has provided *Lessons Truth* and *Finding the Christ* for our blind friends, we rejoice to announce that now another Unity ication is available in Braille—*Unity Daily Word,* nning with the April number.

Much interest is being taken in this new project. nt-70 received a letter from a friend in Kansas who : "A few weeks ago I saw your notice in *Weekly by* stating that you were getting out *Unity Daily rd* in Braille. I am very much interested, as I am a ker with the deaf-blind, and I am anxious to help find blind persons who would like to have it. I in- e the names of three. I understand it is free."

Yes, these Braille copies of *Unity Daily Word* are plied monthly free of charge to any blind person ersant with Braille, grade 1½. This work is car- on by means of the love offerings of readers who to help in this service. Since the first announce- t about the new publication many letters have come s, and we are very grateful for the interest and the rosity of our friends. May the joy of those who re- e the periodical return to bless the ones who make work possible.

Appearing This Month in
Other Unity Periodical

On Making Over a Husband

Luke wasn't a bad sort, no indeed. He was nervous, timid, and fearful, and in all the seven ye of his married life he had never seemed able to get a where. In other words, he was a failure. As Ha thought over his shortcomings, and reflected upon shabbiness of their living quarters, she regarded l self almost in the light of a martyr. Luke certa needed making over, she thought, and straightway about to accomplish it. Before she got a good st however, Hallie found out—but this is the surpri part of the story, and if any woman who reads feels that her husband needs making over, she will Hallie's experience most helpful. It is recorded in May issue of *Progress* under the title of "Love Sees yond," a story by A. Muir Owens.

Terry Seeks Advice

"Knowin' the technical end of business and know how to manage folks are two different-colored hors said grizzly John Collins, the ex-manager of the Al Advertising Agency, to his young successor Terry W ham, who had appealed to him for advice. Te couldn't understand why he failed to get the full operation of those under him, as Collins had alw done. Collins told him why, and then he suggeste way to correct the situation. His advice to Terry wo help any man or woman who is at the head of a gr of workers. Read "Shoes Too Big," by Craig Davids in the May issue of *Good Business.*

Love and Labor Found a Way

Iarold, Jane, and Ellen had very little money, but were devoted to their mother, and they did not l working for what they wanted. So it is not rising that on Mothers' Day a beautiful potted t was delivered to their address, the attached card ing, "For the Best Mother in the World." This is :itle of a timely story in the May number of *Wee lom.* It teaches lessons in unselfishness and devo- in a pointed and interesting way, and both boys girls will enjoy it. The author is Goldie Grant l.

A Day Dedicated to Christ

With Thee, O Christ, I make this pact today." This e opening sentence of an expressive meditation to ›und in the May issue of *Unity Daily Word.* The ls of this meditation bring the Christ presence very , and the reader is inspired to adopt the prayer for ›wn. Its title is "My Pact with Thee, O Christ."

Our Goal—the Kingdom

I want something more than this," said one friend other, after explaining that she had much to make appy, such as a good position, plenty of friends and rth. This goes to prove a statement made by H. ie Cady that "at the heart of humanity there is a and awful homesickness, which never has been never can be satisfied with anything less than a , vivid consciousness of the indwelling presence of our Father." Based on her friend's expressed e, Ann Morrison has written an article for a May of *Weekly Unity,* entitled "The Never-Ending ›nture," which will help you to set your feet upon ›athway that leads to the kingdom.

UNITY ANNUAL CONFERENCE MEMB

Accredited Unity Leaders

The members of the Unity Annual Conference are reco Unity leaders and teachers who have voluntarily banded to for the purpose of upholding a true and consistent stand conducting a spiritual ministry in keeping with the Christ ing as interpreted by Unity School of Christianity. Thes ters are open daily for teaching, healing, devotional se and the sale of Unity literature.

ARKANSAS

Little Rock—Wayman, Mary, Unity, 809 W 15th

CALIFORNIA

Beverly Hills—Rae, R., Unity, 371 No. Bedford

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Ione—Merriweather, Hazel, Unity Cen, Main and Preston

Long Beach—Newman, Louise, Unity Soc, 432 Locust

Los Angeles—Luke, Emma, Unity Temple, 2120 S Union; Williams, A., Unity Assb, 233 S Broadway

Oakland—Unity Cen, Ebell Club bldg

Pasadena—Stack, Lily, Unity Cen, 11 N Oak Knoll

Richmond—Tiller, Beulah, Unity, 146 2d

Sacramento—Anderson, Naomi, Unity Cen, Odd Fellows' Hall

San Bernardino—Nicholls, Dr. and Mrs. H. P., Unity Cen, 701 Arrowhead

San Francisco—Hulbert, Robert, Unity Temple, 126 Post

Santa Cruz—Higgins, Mary and Roseline, Universal Truth Cen, 151 Garfield

Santa Monica—Hill, Mr. and Mrs. L. I., Unity Cen. 528 Arizona

Stockton—Batson, H., Unity, 822 N Center

Van Nuys—Hider, M., Unity, 14550 Victory

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Denver—Burkle, Ethel, Temple of Prac Chr, 1437 Glenarm

DISTRICT OF COLUMBIA

Washington—Feldt, Margaret, Unity Cen, Arlington hotel

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Lakeland—Hennessy, Loretta, Unity Cen, 321 S Mass.

Miami—Stoiber, May, Unity, 128 S E 3d

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St. Petersburg—Young, Dr. J. W., Unity Church, 646 5th ave S

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IOWA

Cedar Rapids—Richardson, Goldie, Unity Cen, 728 4th ave E

Des Moines—Stitt, Betty, Unity Cen, 42d and Rollins

Sioux City—McClaughry, Elizabeth, Unity Cen, Martin hotel

ILLINOIS

Chicago—Hoschouer, W. and Ann, Unity Fellowship, 25 E Jackson; M Nellie, 1st Unity Soc, 159 N S

Decatur—Daughtry, Mabel, Unit Woman's Club

INDIANA

Indianapolis—Powell, Murrel, Unit tury bldg

KANSAS

Kansas City—Myles, Mary, Unit Grund hotel

Topeka—Pfouts, Harriet, Unity C hawk hotel

Wichita—Schopf, Mabel, Unity Ce Century bldg.

KENTUCKY

Lexington—Clark, Madge, Unity Cen ern Bank bldg

Louisville—West, Georgiana, Unity,

MASSACHUSETTS

Boston—Hall, Dr. Arthur, Unity Huntington

MICHIGAN

Detroit—Gregg, Irwin, Unity Assoc, bee bldg

Grand Rapids—Bailey, Ida, Unity Sheldon

Kalamazoo—Moffett, Amy, Unity C W Dutton

Lansing—Best, Harvey and Ida, Un Olds hotel

MINNESOTA

Minneapolis—Ranney, Lila, Unity 1108 Nicollet

MISSOURI

Kansas City—Palmer, Ida, S S Unit Jewell bldg; Wilson, Ernest, Unit 913 Tracy

St. Joseph—Morgan, Rex, Unity Ce pire Trust bldg

St. Louis—Eilers, Hilda, S S Unit 6100 S Grand; Carr, Elsie, Unity S De Balivere

MONTANA

Billings—Wessel, Mary, Unity Cen, ern hotel

Bozeman—Wessel, Mary, Unity, 301 S

Butte—Wessel, Mary, Unity Cen, Y

Great Falls—Huhn, Vivian, Unity Dunn blk

Livingston—Wessel, Mary, Unity, Elk

NEBRASKA

Omaha—Brass, Lillian, Unity, Electri

NEW JERSEY

Newark—Berry, Edith, Unity, Berwic

Plainfield—Unity Cen, Babcock bld

NEW YORK

Brooklyn—Pomeroy, Ella, Unity Albee square

Buffalo—Brown, America, Unity Ce

el
uqua—Richards, Ella, Unity, 49
t
own—Richards, Ella, Unity Cen,
C A bldg
ork—Lynch, Richard, Unity Soc, 33
9th
ter—Meyer, L. E., Unity, 633 East

ctady—Burbridge, Marcellene, Unity
1029 University

OHIO

—Maloney, Jessie, Unity, 34 High
nati—Andrews, Frederick, Unity Cen,
E 6th; Smith, Effie, East Hill Cen,
Madison, Oakley Station
and—January, Viva, Unity, Carter
l
bus—January, Garnett, Unity Cen, 80
Starr
—Crouch, Ethel, Unity Cen, Fine
bldg
ton—Tahse, Louise, Unity, 117 Ross

OREGON

nd—Lance, Marion, Unity Cen, 811
V 20th

PENNSYLVANIA

urgh—Anthony, Earl, Unity Cen,
tury bldg

TENNESSEE

his—Chester, Elizabeth, Unity Cen,
Madison
lle—Turner, Mary, Unity Cen, 2000
End

TEXAS

—Mims, Ruth, Unity, Driskill hotel
—Hursey, Minerva, Unity, Allen bldg;
sdell, Nell, Unity, Athletic Club bldg
Worth—Price, Harriet, Unity Cen,
Worth bldg
Houston—Forbes, Bertha, Milam bldg

WASHINGTON

Seattle—Rigby, Paul, Unity Cen, White-Henry-Stuart bldg
Yakima—Scott, Christopher, Unity, Wilson bldg

WISCONSIN

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Winnipeg—Bowyer, Edna, Unity, Donalda blk

ENGLAND

Liverpool—Burrows, Harold, Unity Cen, 125 Mt Pleasant; Johnson. Dora, Soc. of P. C., St. Luke's Chambers, Bold Place
Wirral—Johnson, Dora, Unity Cen, "Glendor" Mount Road Upton

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game—Meta Cen, 209 Park
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od City—Christian Unity, Women's
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Riverside—Unity Cen, 3585 Main
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San Francisco—Meta Lib, 177 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall; May Wiggin, 177 Post
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Santa Monica—Universal Truth Lib, 1337 Ocean
Santa Rosa—Unity Cen, Masonic temple
Whittier—Unity Soc, 410 S Greenleaf
Willow Glen—Christian Assb, 1305 Lincoln

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Bridgeport—Unity Cen, 59 Cannon
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New Haven—Unity Cl, Duncan hotel
Stamford—Unity Soc, 74 Park

DISTRICT OF COLUMBIA

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Jacksonville—Unity Cen (col), 804 Pippin

GEORGIA

Atlanta—Atlanta Truth Cen, Mortgage Guarantee bldg

IDAHO

Boise—Unity Study Cl, 517 N 10th; Truth Cen, Fidelity bldg

ILLINOIS

Bloomington—Unity Cen, 526½ N Main

Chicago—Unity Study Cl, (col) 5105 Michigan; South Side Cl, (col) 4307 S Mich; Divine Science College, Straus bldg; Unity Home of Truth, 116 S Michigan

Galesburg—Unity Cen, Peoples Bank bldg

Moline—Unity Cl, LeClaire hotel

Peoria—Unity Cl, 503 E Maywood

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Springfield—Unity Cen, 509 S 6th

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Muncie—Unity Cen, Hotel Delaware

IOWA

Davenport—Unity Cen, Whitaker bldg

Waterloo—Unity Cen, Lafayette bldg

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Duluth—Unity Cen, 215 W 2d

Red Wing—Unity Cl, 1524 East

St Paul—Unity Cen, New York bldg

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St Louis—1st Unity Soc, Kings Way hotel; Divine Science, 3617 Wyoming

MONTANA

Helena—Meta Cen, Pittsburgh block

NEBRASKA

Lincoln—Unity Soc, 1548 O

NEW JERSEY

Atlantic City—Temple of Truth, Central pier

Montclair—Unity Cl, 33 Gates ave

Newark—Truth Cen, 97 S 10th

NEW MEXICO

Albuquerque—Unity Rdg Rm, 306 E Central

Raton—Unity Soc, 321 N 4th

NEW YORK

Buffalo—Buflalo Soc, Statler hotel

Jamaica—Unity, 8825 164th

New York City—Center of Truth, Hotel Roosevelt; Unity Cl, (col) 2 W 130; Brentano's, 1 W 47th; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore hotel; Church of Truth, 521 Fifth Ave

Rochester—Unity Cen, Seneca hotel

Syracuse—New Thought, 155 E Onondaga

OHIO

Alliance—Unity Cl, 238 Main

Canton—Unity Soc, 428 Market N

Cincinnati—New Thought, 1401 E McMillan

Cleveland—Church of Truth, Hotel Olmstead; Little Book Shelf, 1575 E 115th

Middletown—Unity Temple, 1014 1st

Warren—Unity Cen, 2d Natl Bank bldg

OKLAHOMA

Oklahoma City—Truth Reading Room, Weaver bldg

Tulsa—Unity Rdg Rm, Commercial

OREGON

Portland—Meta Lib, 405 Yamhill; Schmale, 191-A 4th; Meier & Frank

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Erie—Truth Cen, Lawrence hotel

Germantown—Unity Cl, 231 E Price

Philadelphia—Chapel of Truth, 117 S

Wilkes-Barre—Unity Cl, Miners' Bank

RHODE ISLAND

Providence—Occult Book Cen, 42 minister

TENNESSEE

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TEXAS

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El Paso—Unity Temple, 305 E Fra

San Antonio—Unity Soc, Maverick

UTAH

Ogden—Unity Cl, 2838 Wash

WASHINGTON

Seattle—Seattle Cen, 1125 5th; The Marche

Spokane—Church of Truth, 1124 W Meta Book Shop, 821½ 1st; Unity shop, Standard Stock Exch bldg

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Leicester—Emma Danson, 94 Upper Ker

London—L N Fowler & Co, 7 Impe arcade, EC 4; The Rally, 9 Percy (Tottenham Ct rd), W1; Order of Golden Age, 155 Brompton rd, SW Truth Cen, 29 Courtfield Gardens, E Court

Manchester—Unity Cen, Greg's Bldg Booth Square

GERMANY

Heilbronn am Neckar—Heilbrunnen-Ver Frankfurterstr 8

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SOUTH AFRICA

Fairview, Johannesburg—Unity Bk De 66 Grace

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ayer

othy Yost, writing in une issue of *Unity*, ive you what she con- the requisites in the of prayer. She says oo often we rush in etition God, doing all lking ourselves, and ush out without ever ng for His answer. ives a striking illus- of the futility of method of prayer. If not always receive swer to your prayer, ll find help in the ar- Prayer Is Answered."

Night
amed"

t significance do you to dreams? Some- a vivid dream lingers r mind, but seems foreign to anything ve ever experienced. may have a hidden g for you and, inter- spiritually, a valu- sson.

u would like to know more about the inner meaning of dreams, you will find Charles Fillmore's *Inner Vision* an interesting and helpful booklet.

Reminders of Friendship

Our greeting booklets serve as year-round reminders of friendship, for they are appropriate for any occasion. Our newest one is *Where I Am King*, by Dana Gatlin. Its message will help any one who reads it to begin looking on the bright side of life.

Holy Bread, The Song of Life, and *Where Blessings Begin* are popular greeting booklets with which you are familiar. These and the new one have attractive covers, and each is priced at 10 cents, or twenty copies for only $1—no more than the cost of the average greeting card. Mailing envelopes come free.

Unity Heard from WACO

Unity programs are now broadcast from a new point. Tune in on station WACO, 1,420 kilocycles, in Waco, Texas, 7:45 to 8 a. m., Central standard time, daily except Sunday, and hear Morning Meditation.

Other stations that broadcast the Unity message are WHB, 860 kilocycles, in Kansas City, Missouri; WLBF, 1,420 kilocycles, in Kansas City, Kansas, and KMMJ, 740 kilocycles, in Clay Center, Nebraska.

From WHB on week days at 11 a. m., Central standard time, you can hear God's Quarter Hour, a fifteen-minute broadcast, and on Sunday morning the regular devotional service at Unity Chapel, 11 to 12. At 8 a. m., Central standard time, daily except Sunday, Morning Meditation can be heard from station WLBF, and at the same hour every day Morning Meditation is broadcast from station KMMJ. You are invited to tune in to these programs.

Better Service

You can help us to give better service if you will always sign your name the same way. For ins do not sign it *Alice* one time and *Mrs. Smith* the next tim would help if you write it *Alice Smith F. B.*).

Another thing! I move, won't you se both your new and yo address, and mention of our periodicals yo taking? If you are r ing a subscription tha expired several month please tell us so. You no idea how much rout saved by your obser of these small points.

Perfect by Pract

"Meditation is the of the mental and the itual activities of the says Jennie H. Cro *Methods of Meditation* says that each time practice meditating, we it easier and the re more satisfactory.

Study the four step entering the silence as lined in *Methods of Me tion*, then practice daily and see what th sults will be. For a nu of years Mrs. Croft ta the practice of the sil and you can safely fo her instructions.

Book Liked

s is the third copy of *Ideas of an M. D.*, C. O. Southard, that recently bought to friends who are just ing in Truth," writes . C. J. "Members of nily regard this book most comprehensive n this subject that ave ever read. I am Doctor Southard's gs will help many re trying to gain a understanding of

tor Southard is a ian who sees the re- hip between medical ligious science. You ke his book.

A Bank Record

Prosperity Bank de- nt reports a letter friend in Scarsdale, York, who is an en- stic user of the Bank She proudly states nce 1921 she has not ithout a Bank in her Her orders for gift ptions from time to have given evidence e Bank drill has been ing not only to her- t to her friends.

The Boss's Advice

An ambitious young sales manager determined to do some systematic reading as a business asset, so he consulted his boss.

"What's the best book on business?" he asked.

"The Bible," replied his boss. Then he proceeded to prove that the Bible contains the soundest business ideas ever compiled.

Consult the Bible daily to solve your business, domestic, or social problems. You will find The Nelson Teachers' Bible (American Standard Version) a clear reading of Scriptural passages, and it contains a Bible index, full references, and other helps. It is bound in keratol.

Field Notes

Watch the columns of *Weekly Unity* for announcements of Unity lectures in your vicinity. It is the only publication that carries these announcements. In the Field Department Notes each week appears information in regard to the schedules of Unity teachers and lecturers. Also *Weekly Unity* carries notices of meetings that are of more than local interest.

Magazine in Braille

As mentioned elsewhere in this issue, *Unity Daily Word,* beginning with the April issue, is being published in Braille. It is one of the few magazines for the blind and the only metaphysical one. No charge is made for this magazine. It will be sent free to any blind person conversant with Braille, grade 1½.

Many friends have written to us, expressing their interest in this movement, and we are grateful for the love offerings that have been sent to help defray the expense of this publication. No fixed subscription price has been named, but it has been estimated that the cost of a year's subscription will be approximately $1.50.

Working with God

The keynote of Gardner Hunting's book *Working with God* is the author's unshakable belief in God as the supreme law of the universe. This is evident in the chapters "Obedience to Law," "Keeping the Whole Law," and "You Can't Beat Spiritual Law," while "The Come-Back," "My Own Shall Come to Me," and a number of others a variations of the theme. All point to t that God is law, ar "law *always* works where — everywhere and forever."

Mr. Hunting say you will stop think God as a joke, or as ror, or as a myth, c dream, or as somethi off and outside ev life, and will think c as the Maker of the gravitation and of tl of love, one of wh just as real as the o you'll get somewhere

The writings of Hunting are charact by the utmost sim coupled with earne and sincerity. As yo his book you sense th that Truth is the big in his life, and you a pelled by the desire to it yours likewise, for a Hunting says: "Whe begin working with God works with us God works miracles."

A New Idea

A part of *When Ye* by H. B. Jeffery, is de to Jesus Christ and teaching; then comes a cussion of the meaning method of prayer; and is followed by a con hensive interpretation the Lord's Prayer. booklet will give pray new significance.

Unity Books and Booklets

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eginners

Caroline Napier	*English or German*	$ .50
Directions for Beginners		.25
Directions for Beginners	*Spanish*, $.10; *German*	.25
Lessons in Truth	flexible $2; cloth	1.00
Lessons in Truth	*French, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
Lovingly in the Hands of the Father	flexible $2; cloth	1.00
Miscellaneous Writings	flexible $2; cloth	1.00
Miscellaneous Writings	*Italian, French, German*	.75
Unity Statement of Faith		.10
*Working with God	flexible $2; cloth	1.00

n Healing

Christian Healing	flexible $2; cloth	1.00
Christian Healing	*French*, $.75; *German*	1.00
Divine Remedies		.50

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Methods of Meditation		.25
The Silence		.50

rtaining
the Home

Meatless Meals	cloth	1.00
Science of Food and Cookery, The	cloth	2.50
Truth in the Home		.50

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nal

Adventures in Prosperity	cloth	1.00
All Things Made New	cloth	1.00
Beginning Again		.25
Christ Way of Living, The	*German* $.75; *English*	.50
Creed of the Dauntless	flexible	2.00
Faith That Removes Mountains	*German*	.25
Finding the Christ		.25
Finding the Christ	*German, Spanish, Swedish*	.25
Open Doors	flexible $2; cloth	1.00
Remember	cloth	1.00
Sunlit Way, The	*German or English*, cloth	1.00
*Truth Ideas of an M. D.	flexible $2; cloth	1.00
What Are You?	*German or English*, cloth	1.00

votional

Bible, American Standard Edition		4.50
Book of Silent Prayer		.50
*Contemplation of Christ, The		.50
Metaphysical Bible Dictionary		10.00
Truth in Song		.50
Unity Song Selections	cloth	1.00
When Ye Pray		.50

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Inner Vision		.50
Selected Studies		.50
*Talks on Truth	flexible $2; cloth	1.00
Twelve Powers of Man, The	flexible $2; cloth	1.00

eeting
oklets

Holy Bread		.10
Song of Life, The		.10
Where Blessings Begin		.10
*Where I Am King		.10

(20 copies for $1. Envelopes included)

venile

Four-Leafed Clover, The		.50
How Jimmy Came Through		.50
Little Susie Sleep Ears		.29
White Stockings and Other Tales		.29

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

ONCE IS NOT ENOU

TODAY'S feast will not sa
tomorrow's hunger. Likewise one demonstratic
Truth is not sufficient—you must keep on provin
law day after day. Perhaps you once proved Tru
connection with supply. Then prove it again. Le
Prosperity Bank plan help you to work with the
of plenty, and Silent Unity will join you in praye
your prosperity and success.

Unity School of Christianity,
917 Tracy, Kansas City, Mo.

Please send me a Prosperity Bank and ask Silent Un
to pray with me for a demonstration of prosperity.
know that sharing is a step toward increase, so I will u
the Bank to save $3 to send *Unity* for one year to each
the three friends here listed. I will use the Bank sev
weeks, and I will coöperate with Silent Unity's efforts
my behalf.

Friend's name .....

Street .....

City ..... State .....

Friend's name .....

Street .....

City ..... State .....

Friend's name .....

Street .....

City ..... State .....

My name .....

Street .....

City ..... State .....

U-5-3

)W'S BUSINESS)DAY?

A PEANUT VENDER who sold more than all his competitors together was approached one day by a woman who was curious about the secret of his success. "How's business today?" she asked. "Fine, thanks. I always sell because God is my boss." Just a simple, frank statement, but it revealed the secret of his power to sell.

Take God for your boss. This is the advice of *Good Business* magazine, which teaches that Christian principles are not only practical but essential to success in any business. It is published monthly, and each issue brings true accounts of the experience of men and women who have found success through the practice of Truth principles. Give *Good Business* a trial and make use of its helpful ideas. The subscription price is $1 a year.

PREPARE THE CHILD TO COPE WITH LIFE

Truth had been presented e when I was young, I d have been saved about years of groping," wrote end in Duluth, Minnesota, tly when she ordered a ription for *Wee Wisdom* sent to a little friend.

save groping—that is what *Wee Wisdom* is for. es hold of the child at an ssionable age and teaches high regard for the and the true. This res him to cope the problems that ill later present.

Wee Wisdom teaches lessons in courage, kindness, faith, friendliness, honesty, sportsmanship, obedience, loyalty, and the like. It does so in such a delightful way that children love it and easily reflect its teaching in their speech and actions.

If there is a child in your family or in a friend's family, save him from years of groping by giving him the help of *Wee Wisdom*. The price of this magazine is $1 for a twelve-month subscription.

MOTHERS

by Grace Noll Crowell

How strange it is to set one day apart
To honor them—the mothers of the earth!
And yet how beautiful that every heart
Recalls today the one who gave him birth!
If she has passed that hour of sacrifice,
There still remains a strange and lovely thing
With something in it of the gentle Christ:
A memory for the heart's long treasuring.

If she has lived to comfort and to bless
Through long sweet childhood years, what can w
say,
Recalling her—her look, some swift caress,
Her words? How can we honor her today?
What worthy gift have we that we may show
The love that fills our eyes with quick bright tear
We search the markets of the world, yet know
We cannot find it, though we seek for years.